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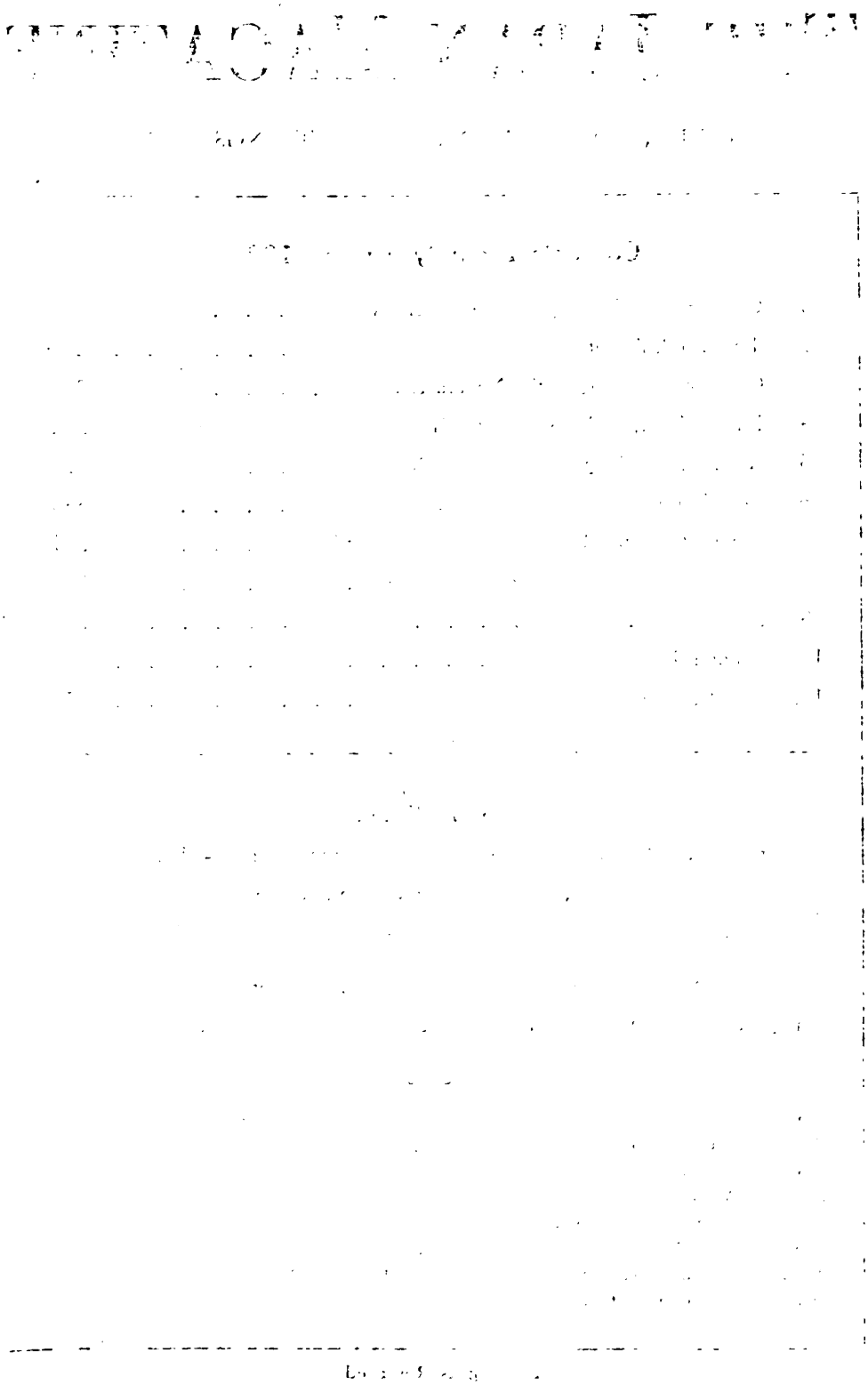

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Reijiro Wakatsuki, Minister President of state of Japan, successor to Count Kato.

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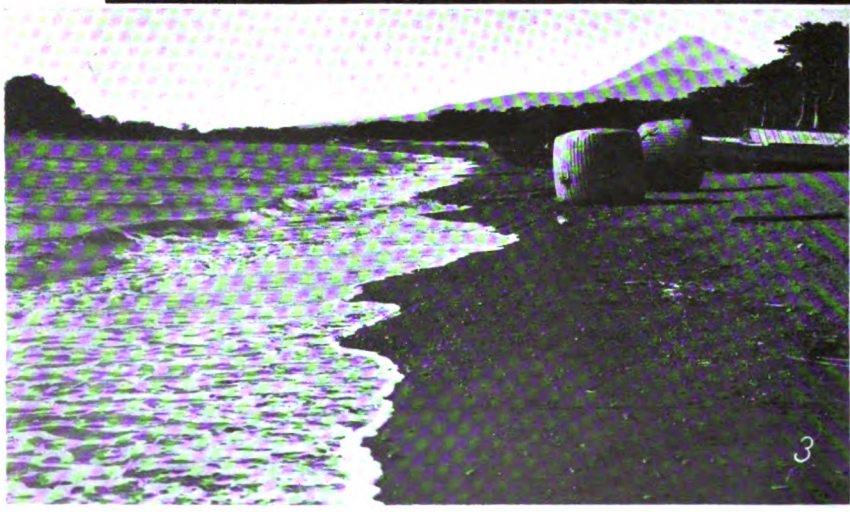

1. Sunrise over the sea of clouds below Mt. Fuji.
2. The beach at Oiso, which was much changed by the great earthquake of 1923.
3. Shizu-ura beach, near Numazu, on the Tokaido.

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1. Mt. Suzuki and Mt. Renge in the Nippon Alps.
2. Mt. Tsubame, Nippon Alps.
3. Doro Hatcho, in Kishu province, one of the most famed scenie spots in Japan.

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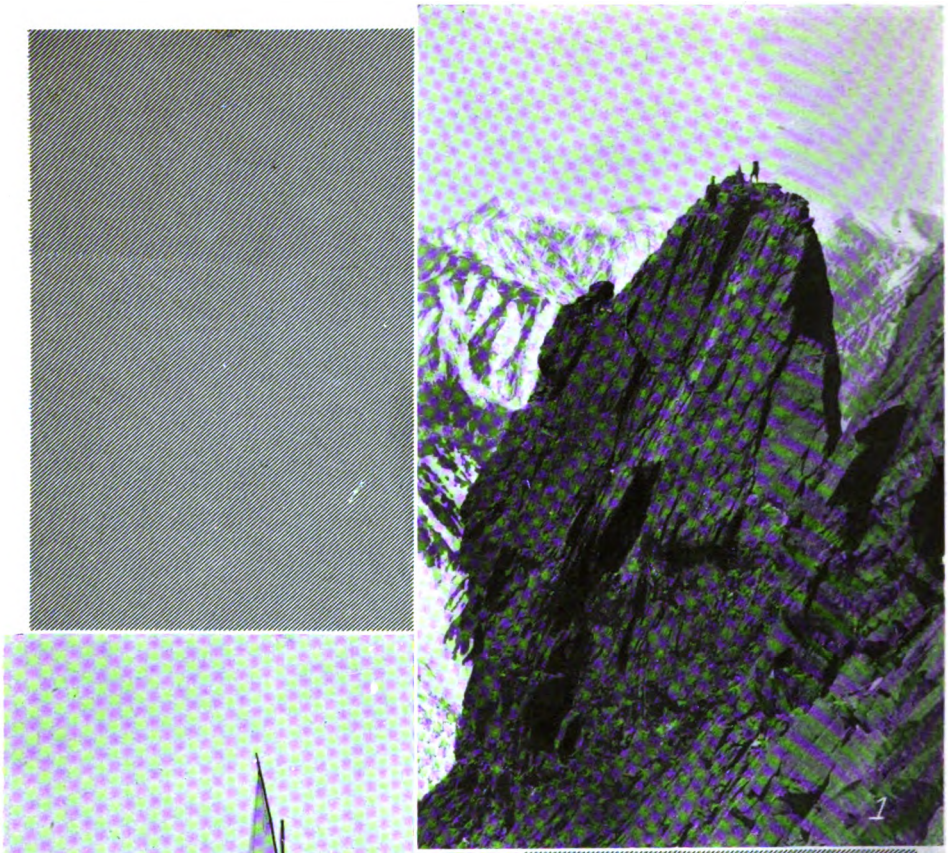

1. Ko-Yari Peak, Nippon Alps.
2. Summer on Lake Ashi, in the Hakone Mountains.

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A recent photo-portrait of Baron Kijuro Shidehara, Minister for Foreign Affairs in Count Kato's cabinet and also in the present Wakatsuki Ministry.

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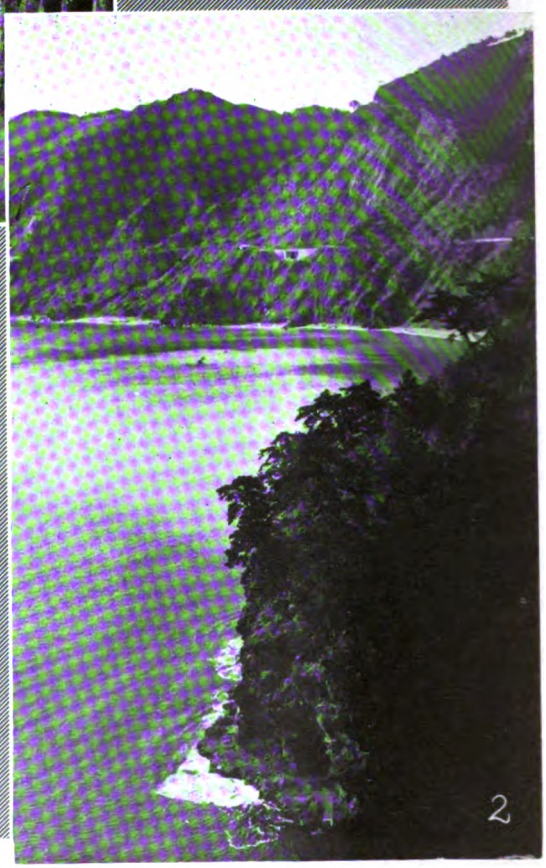

1. Cedar Avenue on the Tokaido highway, in the Hakone district.
2. The shores of Sagami Bay, near Atami. The road can be seen, cut in the side of the precipitous cliffs.

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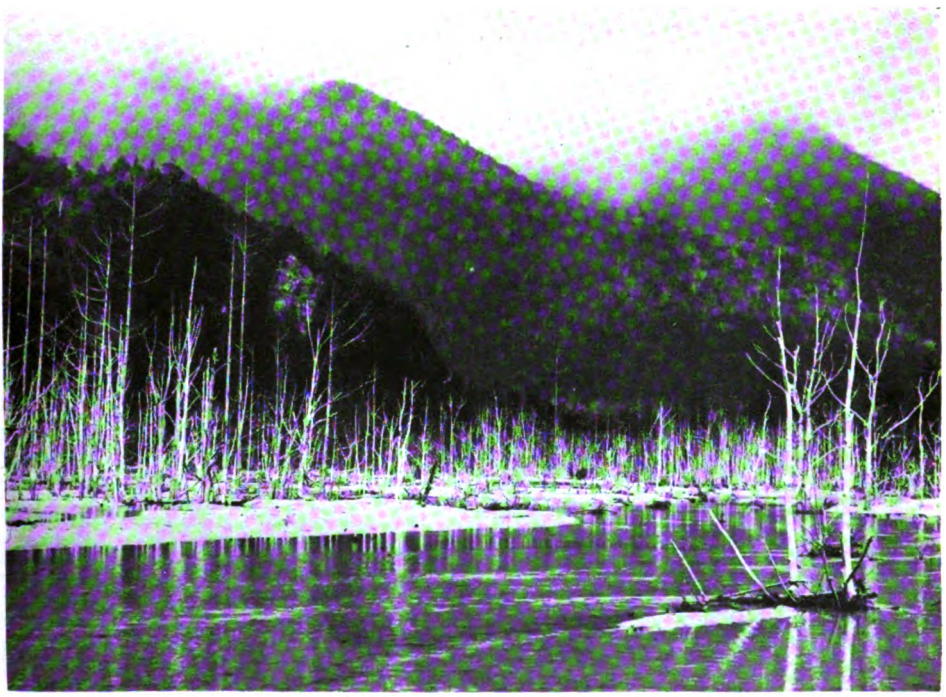
Mt. Fuji from the Tokaido shore.



Taisho Pond, Kamikochi, in the Nippon Alps region.

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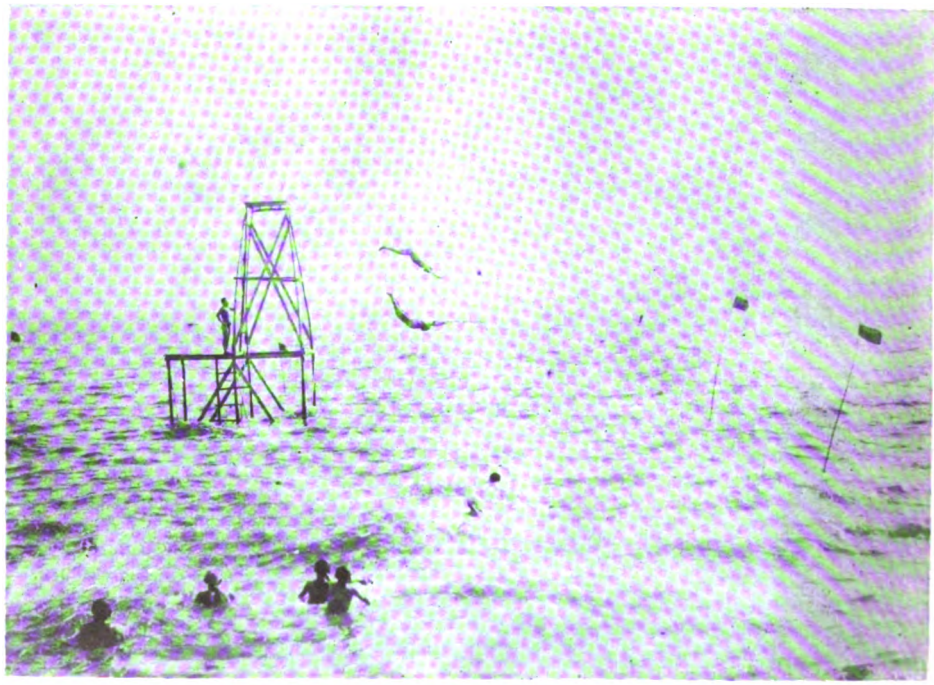
Imperial Theater actresses leaving Tokyo for a tour of China.



Swimming off Tsukishima, on the Tokyo bay-front.

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THE JAPAN MAGAZINE

VOL. XVI JULY—AUGUST, 1926 No. X. XI

Great Figures in the Japanese Official World

Mr. R. Wakatsuki, the Premier.

MR. R. WAKATSUKI, the Prime Minister of Japan, is 61 years old.

Men attaining this age celebrate it on the sixty-first birthday, which is called the *kanreki-iwai*. Before the Meiji Restoration, men at this age retired from the headship of their families as being too old to take an active part in society.

Mr. Wakatsuki is, however, comparatively young among Japanese state ministers. The fact bears testimony to his being a man of unusual talent.

The present Wakatsuki Ministry was organized in January, 1926, upon the demise of Count Kato, the President of the Kensei-kai and the Prime Minister. Mr. Wakatsuki, who was the Minister of Home Affairs under the Count, succeeded him as the leader of the political party as well as of the Cabinet.

Born in the City of Matsue, Izumo Province, Mr. Wakatsuki was at first called Okumura. His father was a foot-soldier serving the lord of the Matsue clan. He was very poor. Having finished his elementary course, he entered a middle school, but he had to leave it in one and half years for lack of funds. Being a clear-headed and industrious youth, he took the position of assistant teacher in a primary school in the prefecture as means to obtain his school expenses, receiving a monthly allowance of 4.50 yen. He aspired after great things and left the place for Tokyo. He entered the Law College of the Department of Justice and devoted himself heart and soul to the study of Law. His devotion to learning and his indomitable will so won the confidence of Mr. K. Wakatsuki, a district chief in Shimane Prefecture, that he earnestly desired to adopt him into his family as the husband of his daughter, Toku-ko. The youth accepted and married the lady. Mrs. Wakatsuki has a high reputation for womanly virtues.

In 1892, Mr. Wakatsuki graduated from the Law College of the Imperial University and at once entered an official career. The first official position he held was as Chief of the Revenue Office of Ehime Prefecture. Soon, he was appointed successively Secretary of the Finance Department, Councillor of the same department, chief revenue officer and Chief of the Section of National Revenue, after which he was promoted to be Director of the Tax Bureau in 1905. In the year following, he was

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appointed Vice-Minister of Finance. Subsequently, he served successively as a Judge of the Court of Administrative Litigation, Director of the Extraordinary National Debts Consolidation Bureau and Lord-in-Waiting of the Hall of the Golden Pheasant.

On the formation of the Katsura Cabinet in 1912, he was selected by the Premier, Prince Katsura, as Minister of Finance. He was then at the age of 47, which was comparatively young for a state minister.

In 1913, he was again appointed Minister of Finance, in the Okuma Ministry. Ten years afterwards, when the Kato Cabinet was organized, he took the portfolio of home affairs. He acted as right-hand man of Premier Kato and his resourcefulness was recognized by the people, who considered him a future prime minister.

The Kensei-kai, of which he is now the leader, is one of the biggest political parties in Japan. For more than 10 years after the fall of the Okuma ministry, the Seiyu Party was in the saddle, being larger than the Kensei Party, and in the meantime, the Kensei was in a rather unfortunate position as the Opposition. Then, it came into power with the organization of the Kato Cabinet, and it is in more firmly than before with the present Wakatsuki Cabinet.

Mr. Wakatsuki is the most popular of Prime Ministers which is accounted for by his amiability and suavity, acquired during the long time while he was out of office. Almost all Premiers in the past were of the official class and he having been long in official life, had at first rather too much savour of the bureaucratic. To-day, however, he is splendid as a party Premier and gives a favourable impression everywhere. Personally, he is a good-natured and very humane man. There are many anecdotes told of him about this. In his boyhood, he was praised by the villagers as very dutiful to his parents.

He is interested in sports and is a *judo* expert. He is also a good archer of the Heki school. He exercises archery every morning and evening. He drinks *sake* every time he dines. He declares the more he drinks the clearer his head becomes and the more the increase in his efficiency.

He is an earnest student. Whenever he has time to spare, he reads and investigates, and his study is well arranged. This is perhaps what led him to his present prominent position.

He has one son and one daughter.

Baron K. Shidehara, the Foreign Minister.

Baron K. Shidehara, the Minister for Foreign Affairs, is a younger brother of Dr. Shidehara and a brother-in-law of the late Premier Count Kato. His father is a farmer and he was born in 1872. He was graduated from the College of Law of the Tokyo Imperial University in 1895 and was at once given employment in the Department of Agriculture and Commerce. In the year following, he passed the examination for diplomatic officials and consuls, and was appointed eleve consul at Chemulpo which was his start in diplomatic life.

In 1900, he was promoted consul and was appointed to Fusan. From this time on, he was promoted rapidly from Secretary of the Foreign Department to

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Director of the Bureau of Inquiries of the same department, to Counsellor of the Japanese Embassies in the United States and England and to Minister to Holland and Denmark. In 1916, he returned to the Foreign Department as Vice-Minister. He served as the right-hand man of three successive Foreign Ministers, Ishii, Motono and Uchida. Afterwards, he was appointed Ambassador to America. In 1920, he was created a peer in recognition of his services. At the Washington Conference, he served as a delegate. In 1924, he was given the portfolio of foreign affairs at the time of the formation of the Kato Cabinet.

Baroness Shidehara is a younger sister of Baron H. Iwasaki, a multi-millionaire, and of the wife of the late Premier Count Kato.

Count Kato was well posted on English affairs and was an Anglophile, while Baron Shidehara is an authority on the United States and is considered pro-American. He writes very good English and is said to be excelled by none in his department in writing diplomatic correspondence in English. The Japanese declaration of war against Germany, the full text of which was published by the London Times with comment in praise of it is said to have been written by him.

Having been brought up in the diplomatic service, he is amiable and polished. He does not possess the least flavour of officialism. He is cordial to every body and is unassuming, which gives an excellent impression to all who meet him. His success undoubtedly owes much to these fine characteristics. He is a great reader.

As Foreign Minister, he has recently stated that Japan confronts many knotty problems and her Government and people must be strongly determined to solve them satisfactorily and that the day of Machiavellian diplomacy and aggressive policy is past and a new era has come, when diplomacy should be directed in the principles of justice and peace, which must be the only creed of Japan.

Two years have passed since the Baron took up his present post, during which he has been accorded great trust and popularity at home and abroad.

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The Truth About Chinese Finance

(VI)

By M. Kimura

PROPOSALS have been made by some foreigners for the international management of China, as the result of her endless disturbances in the past and especially since her republicanization which disclosed her incapability to maintain a truly democratic Government. These proposals have a diversity of contentions, one advocating the management of the domestic administration, another simply that of the railways and still another the temporary or permanent management of either. They agree on the ground that China cannot be relieved of her financial distress, unless she is put under the joint management of the Powers.

Proponents of of these schemes include Messrs. Woodhead, Gilbert, Bland, Millard and others and their proposals came to be recognized as of value as a means to settle the Chinese question since Mr. J. O. P. Bland wrote in the London Times in June, 1921, that China had fallan into a state of extreme corruption and disorder, from which she could not emerge with her own power, and as the Chinese themselves were content with existing conditions and had no mind to extricate themselves from it, nothing could be effective to relieve them from the whirlpool of confusion and make their country independent and united, except the Powers' joint interference.

The gist of his argument is something as follows. The territorial integrity of China and the maintenance of her independence can never be hoped for permanently in existing conditions. To make China truly independent there should be to established a powerful Government, so powerful that it can collect a good revenue from the provinces. For this, nothing is more urgent than to abolish the tuchun system. But that is impossible to be hoped for from the Chinese themselves. The domination of the military proves that the Chinese are deficient in political ability. For this reason, the writer lays emphasis upon foreign intervention in China's revolution. Even the relief of China by an international syndicate would be impossible, unless its organization and line of activity are definitely prescribed in rules and it is under the fair and common management of the Powers interested. Unless the international syndicate has a precise agreement as to its responsibilities and duties, it would proceed only in the line of least resistance, bringing in a loss to China without doubt. Some theorists advocate leaving China to the spontaneous and self-determined action of the Chinese themselves rather than to interfere with them from the outside. If things are left as they are, however, China will surely go to ruin. The proposal only comes from the desire to rescue China from ruin. Foreign intervention is not a novel thing, and the international management of the Chinese finances will, for instance,

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be only to somewhat enlarge the sphere of the present foreign tariff and salt taxation management.

Since the above proposal of Mr. Bland was made the joint management of China has been advocated more emphatically than before, but the purport of all these arguments is exhausted by Mr. Bland's view. It is regrettable, however, that no proposals suggest methods of excution, regarding the international management of China, except in regard to joint railway management, although some proposals suggest the formation of an international clearing bureau, and the organization of an international inquiry system, while Mr. Gilber emphasizes the withdrawal of the international recognition of the Central Government and Mr. Woodhead advocates the employment of foreigners as departmental vice-ministers with real power.

As to Chinese reforms and especially her financial renovation, it is doubtful whether they can be carried through with the Chinese' own power, and it is beyond dispute that some way or other must be taken to obtain foreign help, in order to rescue her from the verge of bankruptcy, which will be inevitable otherwise. It would be advisable for the Powers, too, to help China in remedying what is wrong, which lies at the root of her financial straits for makeshifts if adopted as hitherto would only accentuate her financial disorder and throw her into ruin, beyond help.

For this, it may be rightly argued that a kind of international management should be made temporarily. Even in the event of the argument of international intervention in China being theoretically permitted, however, it is a great problem whether it is feasible or not. International management will have some possibility only in the event that the Powers act in concert at the sacrifice of their respective interests to some degree. The mere establishment of an international clearing bureau or an international inquiry bureau will possess only value as a premise for international management.

In drawing up a Chinese Dawes plan and realizing it, the Powers' interest in anticipating its results will not be so keen as in the German reparation question. An attempt to re-construct a country by exterior power wants in itself rationality and especially it would be very hard to effect it with the Powers' coordination. Even though such coordination should be possible in a measure, it would be impossible to crown it with success, unless the Chinese people have the sincere desire for the re-construction of their country. Some publicists are inclined to admit the advisability of the international management of China temporarily, but it is problematical if the Chinese themselves can sustain an independent and united Government built up by international management. If that cannot be expected in the near future, it seems to be hard to admit it even temporarily. Since the existing political condition of China is not simply because of the want of Chinese political intellect and training, it would be hard to conceive that temporary international management should give her true independence in the near future. This may be seen from the Chinese railways, which have been unsuccessful since they were taken out of the hands of foreign management. Moreover, the Chinese

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traditional classicism has impeded greatly various reforms to be carried out. In these conditions, it would be impractical to improve anything in a short period. In abolishing the tuchun system and curtailing armament, it would be impossible to give employment to the disbanded troops, if industry is so inactive and labour is so oversupplied as at present. These men were collected from among those with no legitimate employment, such as rebels and coolies, and disbandment will give them no means of livelihood but to join again their old gangs, and this would permanently obstruct the restoration of peace. It is beyond hope to stamp out these vagrants in a short period of time. Some people argue that as the Customs tariff and salt taxation took on quite a new aspect upon the management being transferred from the Chinese to the foreigners so it would be advisable for other sources of revenue to be put under foreign management. It may be pointed out, however, that the success of the Customs tariff and salt taxation reformation was brought about by management under the exclusive control of England, admitting no interference from other countries. If Frenchmen were entrusted with the management of the postal administration and Americans with that of the tobacco and wine taxation as Englishmen are for the Customs tariff and salt taxation, the ultimate result is feared to be that each power would hold its ground in administration and contend for influence, producing evils similar to the exclusive occupation of the so-called spheres of influence. All things considered, the international management of China would fail, owing to the great obstacles in the way of international coordination. Even if such obstacles should be overcome, the matter would only hurt the pride of the Chinese or check their spontaneous conduct, bringing a result quite against previous expectation, unless the Chinese have truly the desire to free themselves from corruption and choas.

The necessity for international assistance in the re-construction of China is admitted by many persons of intelligence, and the question is how amply successful results can be obtained by it, without trespassing on the sovereignty of China, without injuring the strong self-respect of the Chinese and with the good coordination of the Powers. Mr. Bland and other proposers of the matter have proposed no means for the general management of the Chinese political administration and finances.

For the abovementioned reasons, great difficulty lies fundamentally in the way of in the realization of the general international management of the country, which makes the proposals quite unfeasible.

As to the joint management of the railways, Messrs. Millard, and the others have suggested practical methods. They agree in the argument that for reaping the most fruitful results of the railway administration of the whole country, and for doing away with the evil practices of long standing in the Chinese railway policy, caused by the principle of concessions, the railways should be nationalized, and this organization managed jointly by the principal Powers. Each of the proposal is not quite identical with the others in method and scope of the management.

Mr. Woodhead advocates that a do-

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mestic and foreign railway administration office should be established and mintained by foreign specialists in co-peration with the Chinese for managing the national railways, until the foreign loans are paid off, and the foreigners in it should be vested with real rights to practically apply a supreme policy decided by the Minister in a capacity like that of the Departmental Vice-Ministers of England.

Mr. Millard holds the view that the Chinese Government should nationalize the mortgaged railways in the country with funds raised, and these railways, together with those to be built newly, should be put under the control of the Central Railway Department to be organized newly under the supervision of the General Superintendent of Communications and with a commission formed of members appointed by Japan, England, America, France and China, which will control and manage them until these Chinese railways make a good investment and become similarly useful to those elsewhere in the world.

Mr. Baker, Adviser to the Communications Department, suggests that an international railway syndicate, an international railway company or an international commission should be organized for the buying up of the existing railway lines in China and building new lines, and that in case of an international railway syndicate, it should be formed of the Powers Chinese Government representatives, and the funds should be raised by issuing bonds, in case of an international railways company, it should be organized by the Powers' bank syndicates, and its business should be carried on with funds invested by them, and in the case of an international commission, it should be constituted of the Powers' and Chinese members and the funds should be raised by the Chinese Government.

Mr. Meyer proposes that an international bureau of management or an international managing commission should be placed in the centre, for the management of affairs concerning railway receipts and disbursements and the buying of railway materials, and each line should have a foreign chief engineer and general manager, under whom there should be a foreign chief accountant, track maintenance supervisor, traffic manager, locomotive superintendent and materials supervisor.

These proposals had the serious consideration of the Chinese Government, which discussed the question of railway unification at the conference on the Chinese bills to be submitted to the Peace Conference at Paris in January, 1919, and a plan was drawn up for combining the opened and unopened lines into one system and their capital and debts into a general loan and for appointing foreign specialists for managing these railways under the direction of the Communications Department. But this plan could not be realized, owing to opposition raised by a section of people.

It is important that the Chinese railways should be united into a systematic network and should be thoroughly improved in management, for which foreign help must be obtained unavoidably, the necessity of which is generally recognized here and abroad. The last question is what means will produce perfectly good results in the case of the general financial management of China.

Every proposal described is so appro-

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priate that if it could be carried out smoothly, it would prove the means to remove the powers' spheres of influence and their political privileges and to build up genuine equal opportunity, while the Power's apprehensions about China would be cleared away and the railways would develop.

So long as the trunk lines of railways are abused for military purposes and their business receipts are misappropriated freely by the tuchuns as at the present time, whatever system of management is established in the centre and whatever number of supervisors are placed in the provinces would not, perhaps, do anything towards the accomplishment of the object of their foreign management. It is considered necessary, therefore, that a proper force of police should be organized for protecting the rolling stock from being seized, the tracks from being stolen and funds from being looted.

The *Round Table* argued in its issue of December, 1922 that the railway defence of China will be an initial step necessarily to be taken for the re-construction of China, which will pave the way for the solution of other questions of secondary importance, if the defence is carried out completely and fundamentally. This was truly said. Yet it is doubtful whether the domination of the military can be brought to an end by means of Chinese railway garrisons formed under the leadership of a foreign inspector-general and foreign officers as proposed by the paper. With such a formal organization, it would be most difficult to maintain order and to unite traffic administration under the existing disorder and corrupt national conditions, although it might prevent the misconduct of the Government officials and pillage of the natives by the rebels.

In order to do it thoroughly, it would necessitate the Powers' troops to be stationed in the important parts of the country. An attempt to reform simply the traffic administration of China, while her general political reforms are neglected, would only end in theory. Unless Chinese politics are established on a strong basis and the nation is thoroughly unified, any improvement of the railway administration cannot be hoped for.

To establish a real Chinese Central Government, its finances must be reformed more urgently than that, and in this financial reformation, it would be really the hardest, for the most part of the revenue, to rely upon the same sources of revenue as other civilized countries do, in view of the peculiar national conditions and financial system of the country, and the import tariff and railway receipts could be counted on then as the only chief source of income. For this reason, the reformation of Chinese railway administration is most urgent, apart from the necessity to readjust the foreign loans. For this, however, China would have to be content simply with international help and not real international management, which cannot be expected to have complete success, without leading to international conflicts or without injuring the rights of autonomy of China, with each Power holding its ground and contending for influence.

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Cormorant Fishing in the Nagara River

By Dr. Nagamichi Kuroda

THE cormorant fishing in the Nagara River in Gifu Prefecture, Japan, has been well known from ancient times, and especially since the Meiji Restoration it has grown in popularity, but among people in general little seems to be known about its history, the modes of catching and taming the cormorants, fishing tackle in use for catching the sweet-fish (Plecoglossus altivelies) and the mode of fishing, what they know being only that sweet-fish are caught by using many cormorants and nothing more.

Although details are described in the Cormorant Fishing in the Nagara River, published by the Gifu Prefectural Office (Sept. 1, 1925) and A Guide to Gifu City, a book published by the Supporters' Association of the Competitive Exhibition of National Products in Commemoration of the Imperial Silver Wedding, in the Gifu Municipal Office (Sept. 15, 1925), I believe that comparatively few people have read those books, since they are not for sale.

As I was ordered to proceed to the Imperial cormorant fishing in the Nagara River to witness it personally in the early summer this year, (1926), I will describe to your readers something about this characteristic fishing, a magnificent sight without parallel.

Although Mr. Jouy recorded the cormorant fishing in the rapid rivers of Japan in *The American Naturalist* (1888, pp. 1—3) it was merely a very brief note.

Fig. 1. A view of the down stream of the Nagara River near Gifu.

History of Cormorant Fishing.

The origin of cormorant fishing in Japan is to be traced back, according to the Japan Historical Record (Nihon Shoki), to a passage in a poem by the Emperor Jimmu, the first sovereign of Japan, "Fishermen with cormorants." Besides, Reigi-kai, Wamyo-sho, Shu-

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shaku-bekki, Shinsen-Minoshi (A New Selection on the History of Mino Province) and other books refer to the fishing. In short, its history can de summarized as below:—

During the Engi Era (901—922 A. D.): On the banks of the Nagara River there were seven cormorant fishing cottages, and Toshihito Fujiwara, Governor of Mino Province, presented to the Imperial Court some dried sweet-fish caught by cormorant fishing.

During the Jimpei Era (1151—1153): The cormorant fishers' cottages were increased to twenty-one in seven villages.

The 1st year of the Heiji Era (1159): Yoshitomo Minamoto put up at a certain cormorant fisherman's cottage on the lower reach of the Nagara River and was presented with vinegared sweet-fish and rice on the morning of his departure.

The 1st year of the Kenkyu Era (1190): A cormorant fisherman presented to Yoritomo Minamoto vinegared sweet-fish and rice, which was later made a precedent of presenting the Kamakura and Muromachi Shogunates with vinegared sweet-fish and rice.

During the Bummei Era (1469—1486): Zenkaku Kaneyoshi Ichijo was present at cormorant fishing in the Nagara River.

The 7th year of Eiroku (1564): Nobunaga Oda viewed cormorant fishing in the Nagara River, and since that time the cormorant fisherman was rated as similar to a *Taka-jo* or falconer and given the title, *U-jo* or cormorant-tamer.

The 5th year of Keicho (1600): In the battle of Sekigahara, when a vanguard of the Fukushima troops advanced from the rear of Mt. Kinkazan, it commanded the cormorant-tamers in the neighbourhood to serve the army as war-coolies, but on account of their disobeying the command their dwellings were set on fire, which reduced to ashes all the ancient records handed down in the cormorant fishermen's families.

The 8th year of the Keicho Era (1603): Iyeyasu Tokugawa was presented with sweet-fish vinegared and rice, and a house for cooking this special meal was newly established.

The 1st year of the Genna Era (1615): Iyeyasu Tokugawa put up at an inn in Gifu and viewed cormorant fishing.

The 5th year of Kambun (1665) or the 5th year of Genna (1619) (according to another record): Although since this year the cormorant fishing district came under the jurisdiction of the Nagoya Clan Government, sweet-fish were offered to Kyoto, where the Court and the Court Ladies' Residence ordered purveyance of the fish from Gifu, and they were also offered to the feudal government in Yedo.

The 4th year of the Hoyei Era(1707): On three chief cormorant-tamers were conferred their respective family names.

The 5th year of the Bunka Era (1808) Twelve cormorant-tamers (their number had been reduced because some of them had quitted that calling) were granted 120 *koku* of rice and 532 *ryo* and 2 *bu* in cash as salary.

The 3rd year of Keio (1867) H. I. H. Prince Arisugawa ordered cormorant fishermen to offer leaven-pickled sweet-fish to the Imperial Court at Kyoto.

The 6th year of Meiji (1873): Since the Meiji Restoration the hitherto existing

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treatment of cormorant fishers was abolished and they were ordered to pay a sweet-fish fishing tax to the Gifu Prefectural Government.

October, 11th year of Meiji (1878): The Emperor Meiji honoured cormorant fishing with an Imperial command.

June, 13th year of Meiji (1880): On the occasion of His Majesty's visit to Tajimi-mura Village, Toki-gun, Gifu Prefecture, the village was honoured by acceptance of the presentation of sweet-fish, caught by means of cormorant fisning, to His Majesty.

December, 23rd year of Meiji (1890): Three fishing places were specified along the banks of the Nagara River as attached to the Grand Veneurs' Bureau in the Imperial Household Department: viz., the Lower Imperial Fishing Place, about 410 *ken* distance at Furutsu, Nagara-mura, Inaba-gun, Gifu Prefecture; the Middle Imperial Fishing Place, about 631 *ken* distance at Tachibana, Suhara-mura, Mugi-gun, the same Prefecture; the Upper Imperial Fishing Place, 1,624 *ken* distance at Ueda, Takeda-mura, Gujo-gun, the same prefecture.

August, 26th year of Meiji (1893): A visit of the Austrian Crown Prince to a cormorant fishing.

May, 39th year of Meiji (1906): The royal command of the Siamese Prince for the fishing.

July, 7th year of Taisho (1918): Prince Arthur of Connaught's royal command for the fishing.

July, 9th year of Taisho (1920): The Siamese Crown Prince's royal command for the fishing.

October, 10th year of Taisho (1921): The above-mentioned Imperial Fishing Places came under the jurisdiction of the Hunting Section in the Board of Ceremonies, Imperial Household Department.

April, 11th year of Taisho (1922): The Prince of Wales' royal command for the fishing.

The foregoing is a brief sketch of the history of the cormorant fishing in the Nagara River. Since the Meiji Restoration the fishing has often been honoured with the Imperial command and visits of the Japanese Princes of the Blood, as well as princes and peers from foreign countries, and native visitors have increased year after year, their number reaching many thousands every year. All of them see this splendid sight from boats, except on full moon-light nights in summer.

Catching and Taming Cormorants.

Cormorants employed for fishing sweet-fish in the Nagara River were formerly limited to those caught at Shinojima, Chita-gun, Aichi Prefecture, but those from various other places, such as in the neighbourhood of Ibaraki Prefecture, are said to be employed lately. The largest in size called *Shimatsu* (Phalacrocorax capillatus (Temminck and Schlegel) or Temminck's cormorant), is mostly used.

It is larger than *Kawatsu* (Phalacro corax carbo hanedae Kuroda or Japanese cormorant), the total length 818 to 854 mm., its wing 312 to 350 mm , its exposed culmen 63 to 73 mm., its tail 133 to 167 mm., its tarsus 64 to 67. 5 mm., the length of its neck 213 to 244 mm., the length of its back 370 to 395 mm., and its body weighs 650 to 800 momme. The distribution of Temminck's cormorant covers the Island of Ascold, the coas

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of Ussuri in Eastern Siberia, Korea and Japan.

It is said that this cormorant migrates to South China in winter, because the Temminck's cormorant migrates to the warmer seas, following sardines in the northern seas who migrate to the southern seas in winter.

The Japanese cormorant dwells in the trees, but, the dwelling place of Temminck's cormorant, on the contrary, is confined to rocks, so the mode of catching Temminck's cormorants lies in catching at first one of them by means of a bird-lime clod placed on a rock partly submerged in the sea, then placing the bird thus captured on the as a decoy, whose eyelids are sewn up with a hemp thread, placing more bird-lime clods in the neighbourhood. Then other birds approach the decoy one after another, on finding it, and soon are caught by the bird-lime.

Newly captured cormorants caught in this manner were formerly about two yen each, but it is said that at present they are fifteen yen each on an average, and that after taming them carefully their market price goes up as high as 150 yen to 300 yen each. The eyelids of wild cormorants captured in this manner are sewn up, and the birds are placed in cages, and carried to places where they are to be employed.

On arriving at their destination, the hemp threads closing their eyelids are taken off at first, the ends of their wings are cut short so that they cannot fly any longer, bird-lime on their plumage is taken off, then their bodies are tied up with hemp ropes. After that they are taken to the river once every day and put into the water, with the ropes binding their bodies. In this way they are trained to swim or perch on the gunwale.

At the beginning they are afraid of the fishermen, and will not catch sweet-fish at all, even if they are forced into the water; worse than that, they will often bite the men. Consequently their bills are bound up with straw, which is generally called *Hashi-kake*. Five or six days later when they have got tamed the straw is taken off their bills, and still several days later they are set free on a shoal of a river with other old and tamed birds, so that they may swim about at esse. But still they will not catch fish by themselves. After four or five days they begin to catch one or two fish each.

Their training is continued until May in the next year, when the actual sweet-fish fishing begins. By that time they are able to work somehow independently, but still they fear watch-fires and the noise of the oars and poles. It takes one or two years at least to train them to catch fish in a perfect manner.

The cormorant-tamer knows very well the diligence or idleness, wisdom or foolishness of his birds, and employs them in consideration of these points, ranking them in accordance with their ages, and putting a proper name to each of them and calling them by those names. When a fishing is finished the cormorant-tamer will let his birds perch on the gunwale in a line, and if he happens to make any mistake in their order they will begin to quarrel.

In seasons other than the fishing season, which is from May 11 to October 15 every year, so far as the Nagara River is concerned, the birds are set free, with-

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out being bound with hemp ropes, and left to swim in the water and eat various kinds of small fish. This is called *E-gai* or "feed-keeping," which lasts from October to the end of November. This *E-gai* is done in the upper reaches of the Nagara River, above the neighbourhood of Takeda-mura, and it is said that the food of the fowls in this season principally consists in gibels, carp and loaches.

However, as the fowls are apt to be taken ill, if no definite quantity of food is given, the cormorant-tamer has to examine the weight of their stomachs by weighing them by their wings or necks, and let over-fed ones vomit out and let others which have not taken enough food take more from fresh fish reserved for the purpose.

The quantity of food given them varies greatly in accordance with their respective weight; therefore, it is indispensable to offer food comparatively more to those weighing 800 mommé, which is their maximum weight, and to give less to others, on the contrary, which weigh 600, their minimum weight.

A cormorant-tamer's house should be equipped with a fowls' room, about three *ken* in width and about one *ken* and a half in breadth, aways keeping there fresh fish, and having so called *Ie-gai* or domestic feeding when *E-gai* is not sufficient, or in a heavy snowfall, or when the river is muddy. The proper quantity of food to be given them is about 200 *momme* per each fowl per day, once per day at noon. As to the food, it consists of loaches, gibels and other small fishes mixed.

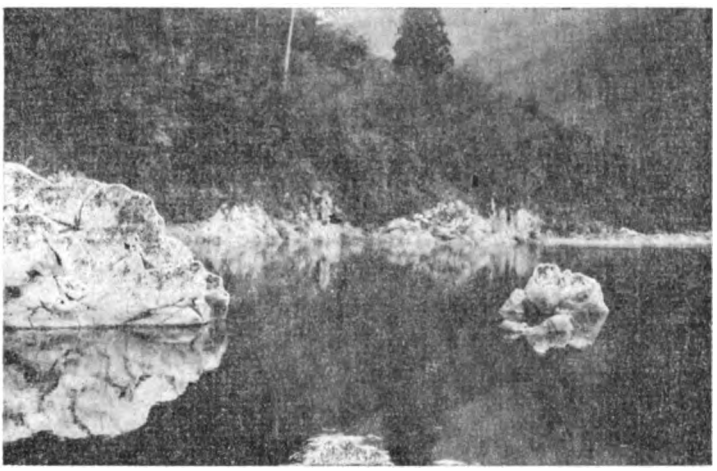

Fig. 2. A view of the upper stream of the Nagara River at Takeda-mura, Mino Province.

About ten o'clock at night when fishing is over, the tamer feeds his birds, binds their throats and lets them ruminate, then unbinds their throats at ten the next morning, in this manner the birds will vomit out undigested bone fragments about one o'clock in the afternoon.

The cormorant employed for sweet-fish fishing has little white lineal feathers on the head, even in breeding season in winter, until it reaches three years of age, but when it gets older than four years, the feathers on its head get nearly wholly

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white, while its body becomes as black as coal, and a large white patch on its thigh also is clearly seen. (See Fig. 9) The young bird is full of brown feathers with white abdomen.

As to the bird's average age, it is said that formerly it lived twenty to twenty-five years, but that nowadays it lives twelve or thirteen years on an average. The best time for employing it for fishing is when it is from four to eight years old, but it can be used until it reaches about fifteen years of age (according to another opinion, until twenty years old).

Sometimes when an epidemic is prevalent among the fowls, they die on the very day at the earliest and after four or five days at the latest. Even if they get well, most of them are of no use any longer. According to the cormorant-tamer's opinion, he cannot keep a bird alive until summer is over, if he feeds it without employing it for fishing sweet-fish.

Fig. 3. The baskets containing the cormorants, and the fishing boats.

Fishing-tackle.

The fishing-tackle used for cormorant-fishing in the Nagara River are roughly divided into two kinds: equipment of fishing-boats and fishing-tackle proper. These are again subdivided into the following fourteen kinds:

(1) Fishing-Boat: It is built of Chinese black pine boards, one *sun* in thickness. The length of the boat is 7 *ken* 8 *sun*, the length of the seat 6 *ken*, the breadth at the middle 3 *shaku* 4 *sun*, the breadth of the seat on that part 2 *shaku* 9 *sun* 6 *bu*, the depth 1 *shaku* 6 *sun* 5 *bu*. The boat should be quite easy to handle, the limit of use being about three or four years.

(2) Pole: A pole used by the scull-man is named "scull pole," which is 1 *jo* 5 *shaku* in length, the circumference being 5 *sun*. That used by the centre-man is called "centre pole," which is 8 *shaku* 5 *sun* long. Both poles are made of *Tsuga* wood, and are used for advancing, retreating and stopping the fishing-boat.

(3) Oar: An oar used by the scull-man is called "scull oar," which is

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7 *shaku* 5 *sun* in length, the circumference of the middle oar is 4 *sun*, and the breadth of the end is 4 *sun* 5 *bu*. That used by the centre-man is named "centre oar," which is 6 *shaku* 2 *sun* long, the circumference of the middle part is 4 *sun*, and the breadth of the end is 5 *sun*. Both oars are made of oak and used for moving the boat to and fro.

(4) Sail: It is made of white cotton cloth, 9 *shaku* 5 *sun* in breadth and 1 *jo* 2 *shaku* 5 *sun* long. It is chiefly used for going up the river, but not used while fishing.

(5) Mast: It is mostly made of Japanese cypress 1 *jo* 6 *shaku* 5 *sun* long, the circumference of the top is 5 *sun*, and that of the lower end is 7 *sun*. It is a round pole and is used for going up the river, but not in use while fishing.

(6) *Matsu-shiki*: This is used for keeping fire-wood from getting wet, being two stands, one large and the other small, made of Japanese cypress 1 sen square each. They are placed on the bottom of the boat and above them is put firewood.

(7) *Tanawa* or Hand Rope: This rope is made of fine Japanese cypress bark twined, 3 *bu* thick and about 1 *jo* (2 fathoms and a half) long. While sweet-fish are small in the earlier part of summer, the length of the rope is about 9 *shaku*, but it should be extended to 1 *jo* or 10 *shaku* in mid-summer, and to 1 *jo* 1 *shaku* or 11 *shaku* in the later part of the season. At the end of this rope is put *Kujira* or *Tsumoso*, about 1 *shaku* 3 *sun* long (as long as the full length of a cormorant), made of a whale-fin. The end of this *Kujira* is bent and made into "Haragake-no-o" or a string binding the side of the fowl (a right-twined hemp rope bound under the bird's wings), while the bird is again bound with another kind

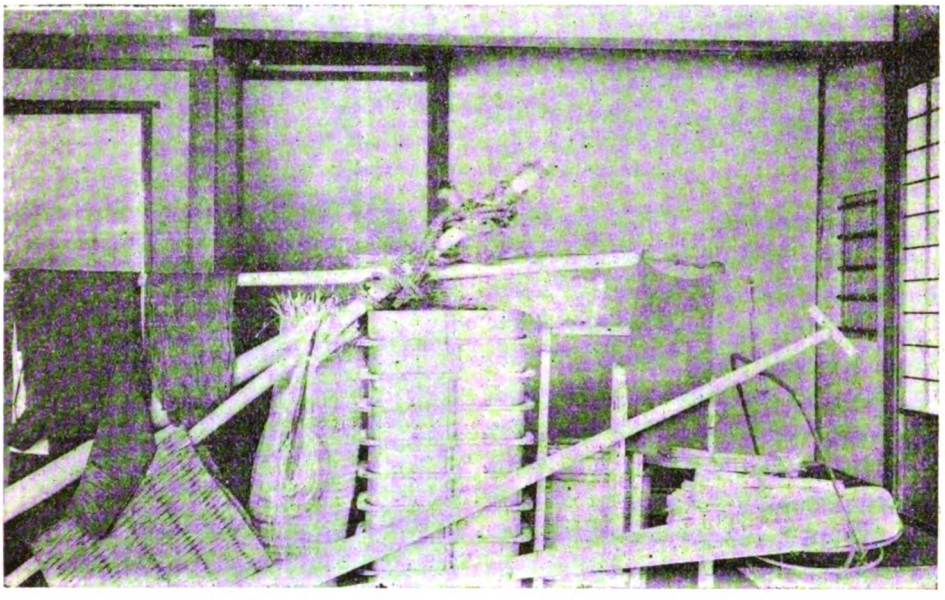

Fig. 4. Implements used in cormorant fishing on the Nagara River.

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of rope named "Kubimusubi-no-o" or a string tying up the neck of the fowl. This latter string is popularly called *Shozoku*, which is a left-twined hemp rope tying up the lower throat of the bird. In this way the cormorant is bound doubly.

(8) *Haki-Kago*: This is a bamboo basket, of which the diameter of the mouth is 1 *shaku* 3 *sun* and 1 *shaku* 2 *sun* deep. The fisherman makes his fowl expel a fish, which it has once swallowed, into this bamboo basket.

(9) *Morobuta*: This is a box into which sweet-fish are thrown. It is mostly made of Japanese cypress, 1 *shaku* 2 *sun* long and 7 *sun* 2 *bu* wide, and 1 *sun* 5 *bu* deep.

(10) Watch-Fire: This torch is made of iron, the depth of the light-basket being 1 *shaku*, the diameter of the mouth 1 *shaku* 4 *sun*, and the diameter of the bottom is 6 *sun*. The handle is 7 *shaku* 5 *sun* long, the end 2 *shaku* 5 *sun* in length being made of iron, while the other part is of Japanese cypress. The torch is used for burning firewood in order to light the surface of the water. On the part into which is thrust the handle of the torch is inserted branches of *mukuge* tree or *hachisu* (Hibiricus Syriacus Linnaeus) with leaves, in order that the handle may be smoothly thrust in by means of a viscous fluid coming out of the bark of these branches.

(11) Split Firewood of Pine: Pine firewood split into pieces, about 1 *shaku* 2 *sun*, is made into a bundle, 6 *kan* in total weight, and put ready in the boat, at the rate of five bundles per boat each night. Besides, for the purpose of making the light of the torch stronger, roots of dead pine-trees called *Nematsu* or rosin pines are mixed in.

(12) Pine Torches: A handful of rosin pines for each purpose is also prepared for the use of lighting, besides larger torch-lamps lighting the water.

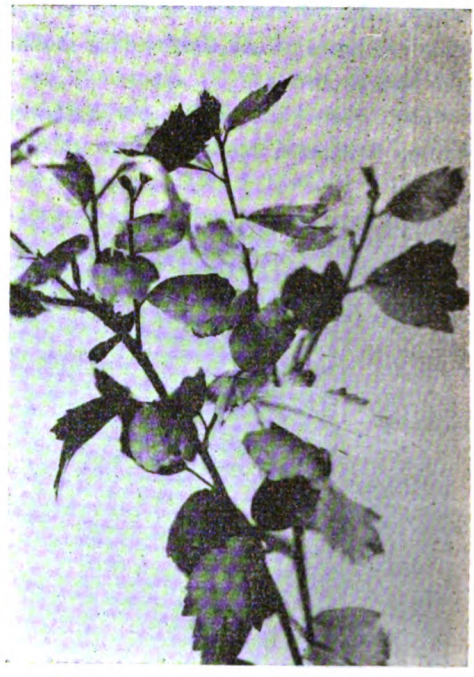

Fig. 5. A branch of the *Hibiricus syriacus*.

(13) Cormorant-Baskets: This basket is woven, a single line lengthwise and two lines horizontally, so as to make each mesh about one *sun* in diameter, with split bamboo, about 3 *bu* wide each. The diameter of the mouth of the basket is 1 *shaku* 8 *sun*, the inner diameter of the middle part 2 *shaku* 3 *sun*, and 1 *shaku* 6 *sun* deep. On the top is placed a lid made of Japanese cypress wood, 4 *bu* in thickness. The interior of the basket is divided into two parts with a wooden board and in both parts two fowls each are put. The principal object of this basket is for carrying the fowls, but it is

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customary to put the fowls in it even on usual occasions or in the fowls' room. Always two intimate fowls should be

Fig. 6. Preparing for the cormorant fishing.

selected for putting together. These two birds may sometimes be a male and female, but also may both be females.

Fig. 7. Examining the cormorants to make sure they are in fit condition to fish.

In short, this means that friends on good terms are placed together, so if the fisherman happens to put together others in the same appartment of a basket, the two fowls will quarrel in a loud voice.

(14) *Tome-Kago:* Tome-Kago is a night-basket for keeping two fowls in. It is woven with split bamboo, 3 *bu* 5 *rin* in breadth, a single line both lengthwise and horizontally, so as to make each mesh about 1 *sun* 8 *bu* in diameter. On this basket is placed a cover, also woven of split bamboo, about 8 *bu* in breadth each, —a hurdle lid. All these baskets, in each of which is placed two intimate fowls are placed in rows in the fowls' room at night.

The Mode of Cormorant Fishing.

In the Nagara River this mode is used only by night, from the 11th of May up to the 15th of October every year, except in full moon-light nights and when the stream is turbid. In the first quarter the fishing is done, from the upper reach to the lower, after moon-set, and in the second-quarter before moon-rise, likewise beginning from the upper reach and end-

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Fig. 8. Binding a cormorant's lower throat to prevent caught fish being entirely swallowed.

ing at the lower reach. The number of the boats is seven at Nagara-mura and five at Oze, Sejiri-mura.

The fishing-brogues are strictly alloted among the fishermen, by a convention settled among them. However, on the occasion of the Imperial fishing all the boats work in collaboration, while in usual cases they are sometimes combined. Prior to setting about fishing, the cormorant-tamers and other fishermen gather on the dry river-bed, where they take their lunch, take out one fowl from the basket, weigh its body by holding it by the neck, run their hands over the backs of the birds so as to know how fat they are. This is called a "medical examination" before employing them. When any one of the birds is found unsuitable for use, it is relieved by another one on the reserve list. The members of each boat consist of one *U-jo* or cormorant-tamer, one *Naka-udzukai* or assistant cormorant-tamer and two boatmen, four men in all. At the bow torch-lights are lit so as to throw light on the surface of the water. They are lit as soon as the sun sets, and these watch-fires have two purposes: in the first place, they are effective in giving aid to the sight of the fowls. as they are set free in the water in the dark, and, in the second place, the cormorants can catch the fish easily, comparatively near the surface of the water, as the fish are apt to flee rather towards the surface, because the shadows of the birds reflect on the bottom of the water.

Fig. 9. Temminck's Cormorant.

This is about 20 years old with white lineal feathers on sides of head and large white patch on thighs.

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The *U-jo* puts on *Eboshi* or a headgear worn by a noblemen in olden times. It is traditionally said that the forefathers of the *U-jo* or chief cormorant-tamer were granted this kind of ceremonial headgear by their lords and that he puts on the *eboshi* for a dual purpose: in order to uphold his own dignity, on one hand, and for preventing his hair from getting burnt by the watch-fires, on the other. He wears a straw rain-coat (*Mino*) about his loin and is clad in *Shozoku*, a blue-black dress. This coat is now sleeveless but in olden times it had sleeves and the wearer put on a cord for tucking them up. Now this coat with sleeves has been transformed

Fig. 10. The cormorants taking a stroll—those with white underbodies are still young.

Fig. 11. A pair of cormorants with their keeper, also showing the basket in which the fires are lit.

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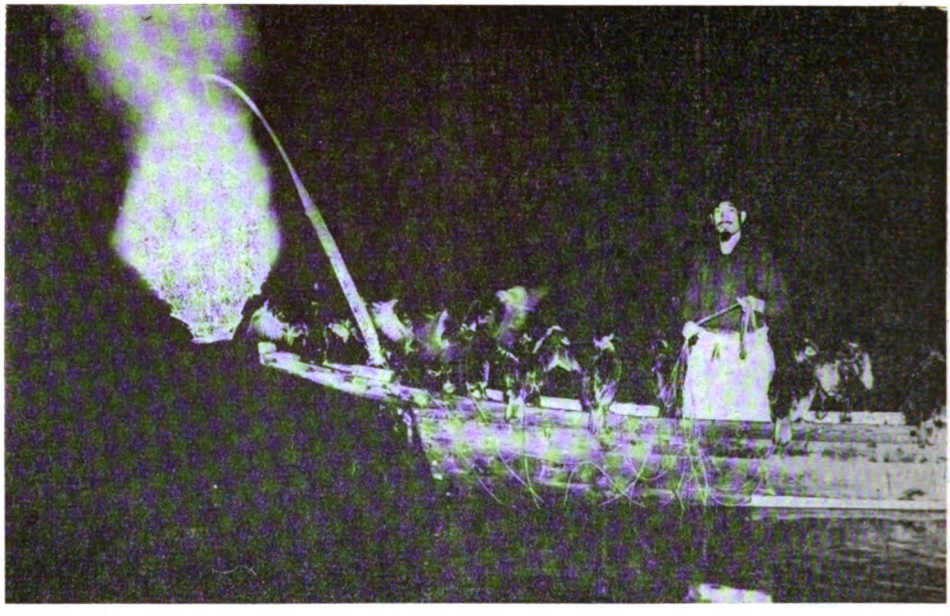

Fig. 12. The cormorants with leading cords attached, ready to go after the fish. The watch fire burns at the prow of the boat.

into a sleeveless dress, so there is no use of a cord for tucking.

The *U-jo* who stands at the bow handles twelve fowls, while the Naka-udzukai or assistant cormorant-tamer manages four to six at the central part of the fishing-boat, that isto say, one hundred and eighty fowls are handled by the crews of ten boats. It is said that two cormorants are reserved in each boat. Two boatmen manipulate the pole and oar, one at the stern and the other at the centre. The former is called *Ro-nori* or stern boatman, and the latter *Chû-nori* or centre boatman. As to the *U-jo*, he handles the fowls by facilitating them to act as freely as possible by dexterously managing a hand-rope or *Ta-nawa* held in his left hand which gets entangled as the fowls in his charge swim about up and down the water, chasing sweetfish.

When one of the fowls swallows many fishes (the number of fishes a cormorant is able to keep in his throat being seventeen or eighteen at once, provided that they are about four or five inches each in length), the U-jo finds it very easily and pulls it out into the boat. Then he makes it expel the fish in its throat into a *haki-kago* or basket into which the fish are thrown, by pressing the bird's throat so as to make it open its bill. All this while he still holds the handrope, and when the bird has expelled all the fishes it had caught, it is again let free in the water. During this, fresh firewood is repeatedly added to the watch-fire. Besides, he has to steer the boat in the meanwhile.

Therefore, what the U-jo has to do is so complex and he is so busy that it is absolutely necessary that he be very prompt and smart in action. On the part of the boatmen, they are quite familiar with the speed of the current in the neighbourhood

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Fig. 13. Cormorant fishing boats descending the Nagara at twilight, with watch fires lit.

and the depth of the stream, as well as places where sweet-fish are found in abundance. With such knowledge they move their boat. They are skilful enough to move their boat to and fro, in accordance with the action of the cormorants in the water. In this respect, the boatmen must always be in perfect accord with the chief cormorant-tamer.

When a cormorant catches a sweet-fish, it is possible that he holds his victim by the head or by the tail, but for swallowing it he invariably takes head first and then the tail. When the fowl has caught a big fish it is indeed a fascinating sight; he holds the victim by the tail and throws it high up in the air, then swallows it head first, by catching it skilfully with his bill. What a curious habit it is!

Sometimes the fowl catches an eel, when he is in consternation; he sends it up in the air, as he does with a sweet-fish, twice or thrice, but in taking hold of it with his bill the eel will coil round it, and not infrequently he lets it make good its escape.

It sometimes happens that while on duty the fowl gets its throat injured by the rope or some other thing. If it is wounded in such a manner, it is immediately pulled out of the water and taken care of on land for about two days, by putting ashes (residue of any plants burnt) on the wound, when it is soon cured. Sometimes the fowl has its eyes hurt, and if a single eye gets hurt he is able to work in the water. On examining such a wounded cormorant at the medical laboratory in Gifu, it is said that it was found that the fowl had its wounded eye and brain already putrefied. This single fact proves that the cormorant is one of the strongest birds of all the divers.

The secret of cormorant fishing lies in the manner in which the fowl's throat

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Fig. 13. Cormorant fishing boats descending the Niagara at twilight, with watch fires lit.

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When a cormorant catches a sweet-fish, it is possible that he may victim by the head or by the tail, but if swallowing it he invariably treats head first and then the tail. When the bird has caught a big fish it is forced to labour sighs; he holds the victim by the tail and throws it high up in the air, then swallows it head first, by catching it skilfully with his bill. What a curious bird it is!

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It is curious to observe that while on duty the fowl gets its throat pierced by the rope or some other article. It is worked and in a moment, it is perforated, pulled out with a sharp and taken care of in a day or two only, by putting a piece [illegible] on the wound. Sometimes the bird has its eyes hurt, and it is a long time before it can work in the waters. The cormorant with a wounded throat is not admitted into the factory in China, it is said, if it was found that the fowl had its wounded eye and brain already pierced. This single fact proves that the cormorant is one of the strongest birds of all the divers.

The secret of cormorant fishing lies in the manner in which the fowl's throat

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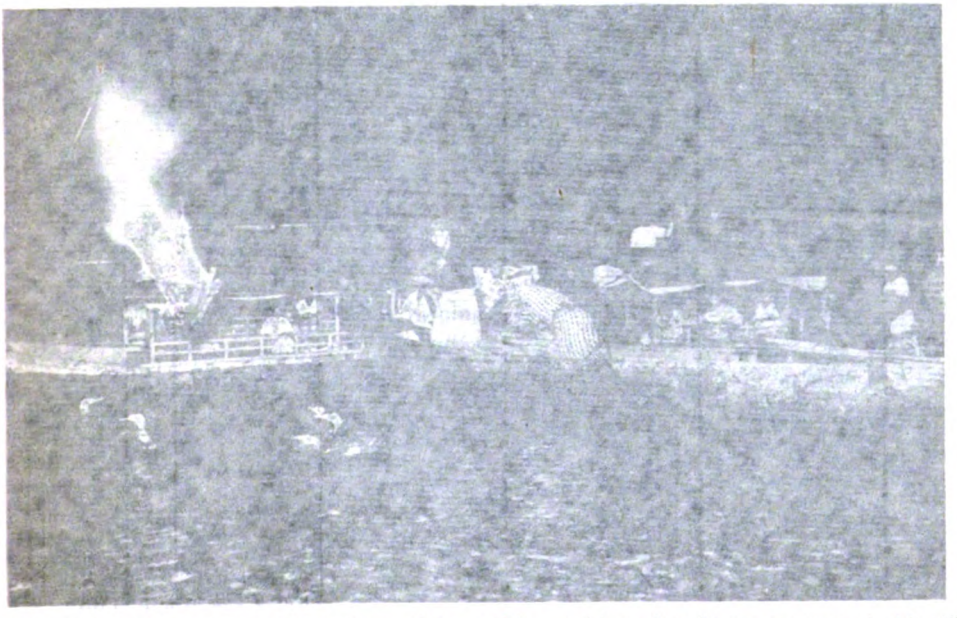

Fig. 11. Spectators watching the fishing. A few of the cormorants can be seen in the picture, but most of them are below the surface.

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is tied up. If the binding is too tight the fowl is soon tired out and later becomes ill, while if it is too loose, on the contrary, the fowl will swallow fish it has caught deep into its stomach, and the result is that it soon gets full-stomached and too idle to work any further. The binding should be to such an extent that the bird can fully swallow a very small fish.

Whenever fishing-boats go downstream in file, they are used to change their order each time, thus one in the lead coming to the second position in the next descent, and so on. The file of these fishing-boats is very regular when they sail in the lower reaches of the Nagara River, but in the upper reaches where the river is very narrow they often display an interesting sight by sailing beam to beam. Occasionally a boat comes in collision with another in a rapids and one of them is gravely damaged, it is said. On such an occation it presents the scene of a battle, as it were.

It is another custom of cormorant fishing-boats that they go up and down the same part of the river several times and fish before going down the stream afar, and sometimes several of those boats besiege a pool and fish. This is called *Karami*, which is mostly done in the lower reaches and presents an interesting sight.

On such an occasion the watch-fires on all the boats reflect brightly on the water, the boatmen beat the sides of their boats, and the U-jo and assistant cormorant-tamers command their fowls in a loud voice to work actively, and if some of them happen to hesitate to get into the water they will throw water on them with their oars and poles so as to force them to obey their command.

These noises of beating the boat-sides and cries of encouragement to the fowls

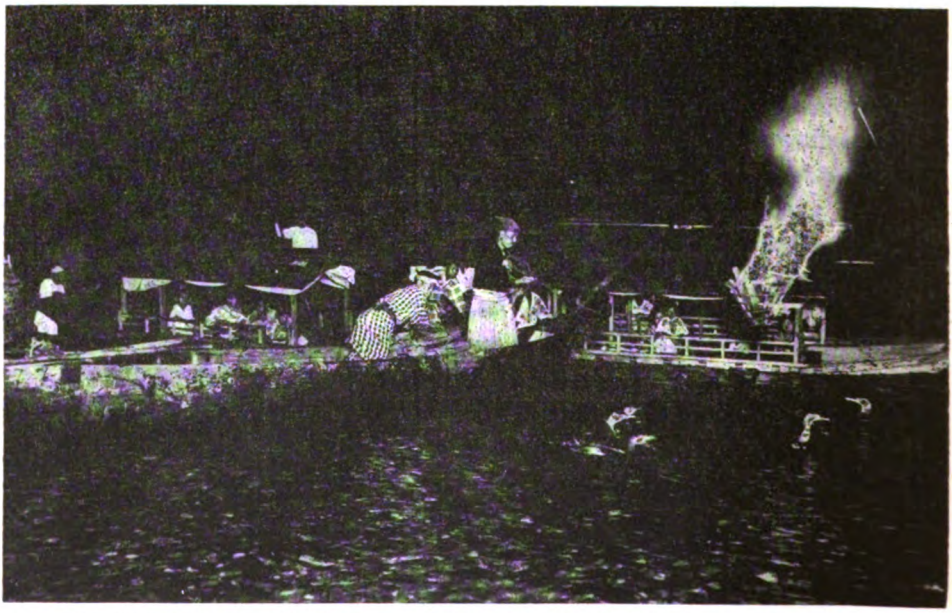

Fig. 14. Spectators watching the fishing. A few of the cormorants can be seen in the picture, but most of them are below the surface.

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make a harmony and echo in the valleys, hither and thither, while the birds are so excited that they get very active and catch an enormous number of sweet-fish in a very short time.

The fish chased by the cormorants jump over pebbles on the banks, in panic, or sometimes throw themselves into the boats. The finest sight is developed at this moment, to the frantic applause of the spectators. One fishing lasts about two hours in one night.

At one time Count Akiyoshi Yamada, a Home Minister, visited the Nagara River and viewed the cormorant fishing there. Strongly moved by the interesting sight, he composed a song which is said to be still sung among the fishermen as a popular cormorant-fishing folk-song. It is as follows:—

"Men wearing *Eboshi* bent on the top, and clad in loin straw raincoats,—their hearts are as clear as the water of the Nagara River, which runs through eternity, generation after generation. Be sweet, sweet-fish offered to our beloved Emperor! So they beat the sides of their boats —Tap, Tap, Tap, and fish with cormorants."

This popular song, short as it is, describes very aptly the scene of the cormorant-fishing in the Nagara River.

The largest sweet-fish in the Nagara River reaches eight or nine *sun* in full length, while it is very wide too, and one which had grown to 1 *shaku* 3 *sun* once was caught.

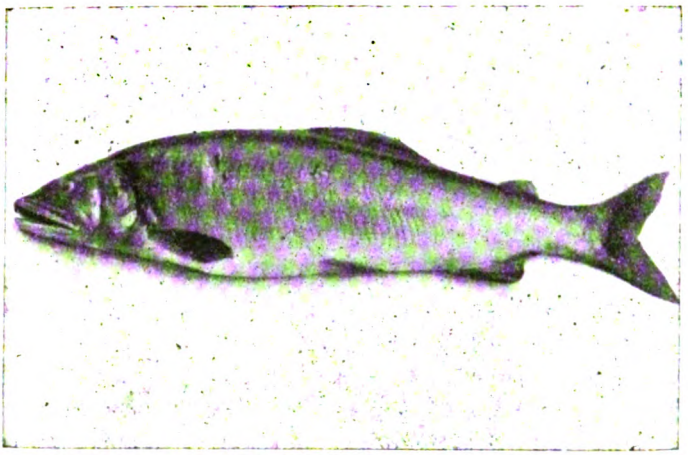

Fig. 15. The object of it all: the sweetfish (ayu), (Plecoglossus altivelis). The two wounds on the back of the fish show where it was seized by the cormorant.

I think it will be rather interesting to the readers if I roughly depict the modes of cormorant fishing in other places, so that they may be compared with that of the Nagara River.

Cormorant fishing in Kyushu.

The modes of cormorant fishing in the Chikugo River and Yabe River in Chikugo Province, Fukuoka Prefecture, are almost similar to that of the Nagara

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make a hubbub and echo in the valley, bubbered thither, while the birds so excited that they get very active and catch an extraordinary number of sweetfish in a very short time.

The fish caused by the cormorants [illegible] over pebbles on the bank in pairs, or sometimes throw themselves into the boat. The most style is described as this morning, to the frantic distance of the cormorants. One fishing was about [illegible]

[illegible] the Count Asano Nagaaki, [illegible]

[illegible]

[illegible]

through eternity, gently at after of the Nagara River, which runs almost similar to that of the Nagara

[illegible]

[illegible]

[illegible]

River. The birds employed for fishing are also Shimawa or Temminck's cormorants which live on rocks in the shoal of the Ōkawa Sea. In order to catch them, people make bird-lime clods out of a mass of human hair into which bird-lime is boiled, and scatter them on the rocks. When the birds come and perch on the rocks they are mostly caught by their tails, and on seeing people running towards them they stretch their wings so that they may escape but they are again caught by their wings, and at length fall into the water. Then they struggle to escape, diving and swimming [illegible] chance to [illegible] fatigued at [illegible] fowls are [illegible] birds are [illegible] kind of [illegible] hundred ye

The fi[illegible] in a boat [illegible] of the Nagara [illegible] length; [illegible] and one cormorant-[illegible] eight fowls. [illegible] fishermen here in North Kyūshū is trained straw-pith. After the rain has [illegible] trees are burnt, only the ashes of withered pine-trees called Kuzu-no-ha being used.

They float down [illegible] upper reaches to the lower. The fishing season is from June to October 15. There are about ten cormorant fishing-boats on the Yabe River. As to the size of the sweet-fish, those in the Yabe River are about 3 sun maximum, but those in the Chikugo River are as large as those in the Nagara River. The fishery reaches more in the Yabe River than the Chikugo.

In the vicinity of Fukuoka City, cormorant-fishing was performed without a boat, but since some twenty years ago the sweet-fish fishing with cormorants has been forbidden by a Prefectural law.

Let me give an outline of the modes of cormorant fishing in this district. They fished, regardless of day or night. To begin with the daytime fishery, it was performed from the middle reaches to the neighbourhood of the river-mouth in the Naka River crossing Fukuoka City and the Sawara River (the lower reach is named the Nōtomi River) in the out[illegible]

[illegible] there were [illegible] good exam[illegible] apparatus were also [illegible] cormorant[illegible] went up the [illegible] with one [illegible] and a band[illegible] eight fisher[illegible] way stream, and [illegible] stands nearest to the [illegible] place ties an [illegible] which is a long rope, made of straw and about one in diameter, with a line of straw about one yard long put at intervals of one metre or one yard and a half) on one of his legs and the other end of this cormorant-rope, which crosses the river, is held by a boy on the other side of the river, the shallower part, and dragged by him on his shoulder along the bank.

Sweet-fish going down the river are frightened and checked by this rope and forced to run up, turning their direction, which indicates the cormorants to swallow them. One cast-net thrower or two take their positions ahead of the group of

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River. The birds employed for fishing are also *Shimatsu* or Temminck's cormorants which live on rocks in the shoal of the Genkai Sea. In order to catch them, people make bird-lime clods out of a mass of human hair into which bird-lime is boiled, and scatter them on the rocks. When the birds come and perch on the rocks they are mostly caught by their tails, and on seeing people running towards them they stretch their wings so that they may escape but they are again caught by their wings, and at length fall into the water. Then they struggle to escape, diving and swimming. Men give chase to them until they are entirely fatigued and scooped up with nets. These fowls are made decoys and more of the birds are caught. The cormorant of this kind of the best nature costs about one hundred yen.

The fishing is performed only by night in a boat which is a little shorter than that of the Nagara River, being about 5 *ken* in length. It is manned by a single boatman, and one cormorant-tamer handles seven or eight fowls. The hand-rope used by fishermen here in North Kyushu is twined straw-piths. After the sun sets watch-fires are burnt, only the roots of withered pine-trees called *Koē matsu* being used.

They float down afishing from the upper reaches to the lower. The fishing season is from June to October 15. There are about ten cormorant fishing-boats on the Yabe River. As to the size of the sweet-fish, those in the Yabe River are about 8 *sun* maximum, but those in the Chikugo River are as large as those in the Nagara River. The fishing thrives more in the Yabe River than the Chikugo.

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Most of the fowls used there were Temminck's cormorants, but good examples of Japanese cormorants were also employed. Seven or eight cormorant-tamers made a group, and went up the river, handling their cormorants, with one fowl each on his left hand and a hand-rope in his right hand. The eight fishermen advance on their way abreast, and one of them who stands nearest to the bank and in the deepest place ties an *U-nawa* or cormorant-rope (which is a long rope, made of straw and about one *sun* in diameter, with a line of straw about one *shaku* long put at intervals of one *shaku* or one *shaku* and a half) on one of his legs and the other end of this cormorant-rope, which crosses the river, is held by a boy on the other side of the river, the shallower part, and dragged by him on his shoulder along the bank.

Sweet-fish going down the river are frightened and checked by this rope and forced to run up, turning their direction, which facilitates the cormorants to swallow them. One cast-net thrower or two take their positions ahead of the group of

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the cormorant-tamers. These net throwers are called *U-saki-uchi* or "Net throwers in front of cormorants," literally translated. Unless these net throwers are employed the fishing has no success. The U-jo carry *Koshi-tebo* or loin-baskets about their loins, and when the fowls have swallowed some ten fishes, large or small, they make them expel the fish into the *Koshi-tebo*.

Fishing by the same method is performed also by night. When it is quite dark they set about fishing, and in a moonlight night they deferred fishing, reserving it for daytime. In case of night-fishing each one of the fishermen carried a burning torch and went up the river from the lower reaches to the upper, and at night they would not use the U-nawa or cormorant-rope. Although the U-sakiuchi was harmful to the fowls, they used to be employed only because a bigger catch was the result when they helped the fishermen than when they were dispensed with.

In case of night-fishing early next morning the cormorants were fed, while in daytime-fishing they were fed immediately when the fishing was over, that is, the fowls were 'used up.' They were fed only once per day, and were employed after they had vomited out indigested fragments of bones. One fishing was for two or three hours.

The sweet-fish in the Naka River are 7 *sun* 5 *bu* to 8 *sun* maximum, while those in the Sawara River are but some 6 *sun* 5 *bu*.

Fig. 16. Cormorants fishing on the Sagami River. There are two keepers of the birds, two assistants, and one basket-carrier.

Cormorant Fishing in East Japan.

The Sagami River (the upper reach of the Banyu River) the Tama River (the upper reach of the Rokugo River) and the Ara River (the upper reach of the Sumida River) are those in which cormorant fishing is performed in Kanto (Eastern Japan). The fowls used in this district are *Kawatsu* or Japanese cor-

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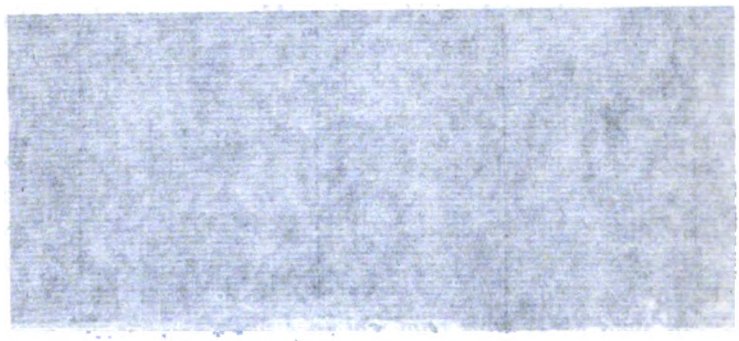

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morants, most of which are caught on the Tokyo Bay coast. The cormorant fishing in this district is confined to daytime, it being customary that one chief cormorant-tamer and two assistants make a group, but sometimes two chief-tamers, two assistant-tamers and one *Haki-kago* carrier (carrier of a basket for sweet-fish caught) from a group. In the former instance the U-jo himself carries a haki kago, and in the latter there is a man specially charged with carrying it with him. The U-jo puts his cormorant on his left hand and enters the river, a hand-rope in his right hand, and fishes going upstream but sometimes he fishes going down the river. The fowls are handled so as to swim down the river, following the current of the water.

At the beginning two assistants who stand at each end of a net with a chief cormorant-tamer at the centre drag the net, long and slender, about a little less than 10 *ken* in length and about two *shaku* wide, with many weights hanging on its edge and with hand-ropes two or three *shaku* long on both ends. Those two assistants take care that the U-jo or chief tamer steps on the lower edge of the central part of the net so as not to leave it drift away. Within this enclosure the cormorant is immediately set free. The net is stretched so as to form a triangle by the force of the current. The two assistants narrow the net by hauling in both ends from right and left, and go up the river against the current of the stream. On the part of the U-jo, he stands at the same spot, without moving even an inch, until the fishing is over. When the fowl has swallowed many fishes he makes it expel them, by drawing it near to himself, and then immediately lets it free again in the water. This method is repeated several times, and when the two assistants approach the chief tamer the sweet-fish in confusion run up towards the centre of the net, swimming against the current of the river, and it is at this moment that the cormorant can swallow many fish. Thereupon, the fishing comes to a close. This mode of fishing cannot be applied to a pool which is too deep, it being confined to such a depth as a man can keep standing in.

The largest sweet-fish in the Ara River reaches 8 *sun* in length but those in the Tama and Sagami are but 6 *sun* and a half to 7 *sun*.

They say that some fisherman of the Nagara River have recently gone to the Kiso River and have begun cormorant fishing there, but the mode is quite primitive yet.

The above is a rough survey of the sweet-fish fishing with cormorants in the central part of Japan, North Kyushu and Eastern Japan. It is likely, however, that they are not the only districts in Japan where cormorant fishing is performed. But the Nagara River is the pioneer in Japan in the characteristic mode of fishing with cormorants, and a similar method was introduced to North Kyushu as well as Eastern Japan and the mode of fishing now in vogue in Kanto (Eastern Japan) is most primitive.

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Ikake Matsu, or Matsugoro the Tinker
A Drama of Old Japan

By Kawatake Mokuami

FOREWORD: Kawatake Mokuami was the best known and most popular dramatist in Japan during the latter days of the Tokugawa Era and earlier part of Meiji. The work which follows was written by Mokuami as a vehicle for the art of Ichikawa Kodanji, grandfather of the present Ichikawa Sadanji, then the leading actor of sewamono plays, or plays of every-day life of Old Japan. This drama's premiere presentation was at the Morita-za Theater in Yedo in the month of February, 1866, when the Tokugawa Shogunate was about to fall in favor of the restoration of the rule of the Imperial Family. The dramatist was 51 years of age when the drama was written. Ichikawa Kodanji died while the program in which he was taking the leading part as Ikake Matsu was being given at the theater.

The dawn of the great change that was taking place in the thoughts of the Japanese people in those days is indicated in the drama. At that time the Tokugawa Shogunate was falling, causing confusion in the minds of the populace who wished for the continuance of the past peaceful days, but who at the same time began to be cognizant of the oppression of the class system of Japan which they little cared for and to regard with dissatisfaction the social system in which they lived. All these mental changes are well expressed in the drama by Mokuami. Of the three acts in six scenes, only the first act in two scenes is here translated into English.

With the notes played by a passing group of street musicians the curtain rises on the Hanamidzu Bridge over the Sumida River in Yedo (a fictitious name for the present Ryogoku Bridge over the Sumida River). The large wooden bridge crosses the river obliquely from the left side of the stage to the right. Far in the distance under the bridge is the scene of Hyappongui in Yokoami-cho, Honjo, forming the background of the stage.

There is a double stone wall on the right side of the stage, over which a small pier is suspended. Beside the pier, there is floating a boat with a shoji fixed in the window. At the stern of the boat two sailors are drinking sake.

After several passers-by appear from different directions and go on their way, Matsugoro, the tinker, the hero of this drama, makes his appearance over the "Flowery Way" (Hanamichi). He wears the typical clothes of a Japanese low class worker, whose business it is to go from house to house asking for work. He wears a hanten, or laborer's coat made of cotton, with striped pattern, and a pair of trousers. He appears with the skirt tucked up behind, and with his head bound with a towel, in typical Japanese style, carrying on his shoulder a number of tools for his trade. As he comes on he calls aloud "Tinker! Tinker!" seeking a job for his day's work.

Matsugoro. "Well, I am afraid I am

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not going to have any job again today. I have little work in the spring every year, but it is seldom I have so little to do. For the tinker and kindred workers, careless servants are quite necessary though they may be troublesome to their masters. Without such servants we don't get any job to earn our bread. I feel pretty hungry. I think I will go to the old restaurant."

Matsugoro comes to the stage calling again "Tinker!" and when he comes to the center of the stage he meets a ragman who appears from the opposite direction. Kudzuhachi, the ragman, carries a large basket on his back, and accosts the tinker as he passes him.

Kudzuhachi. "Say! tinker! Wait a mimute."

Matsugoro. "What? I don't want it if it's lead or solder that you sell."

Kudzuhachi. "No, it's not what I sell. I have this iron pot." So saying, the ragman takes an iron pot out of his basket.

Kudzuhachi. "Can you mend this pot, which has a big hole in it?"

Matsugoro. "Well, let me look at it."

Matsugoro lets down his load on his shoulder, and has a look at the iron pot that the ragman holds out.

Matsugoro. "Oh, this is a terribly big hole. It is quite fortunate that it is the pot that has the hole. If I made such a big hole (this is Japanese slang meaning embezzlement) I should be finished for life."

Kudzuhachi. "You are quite right. But let's stop joking. Can you really fix this up?"

Matsugoro. "That may be done, I think."

Kudzuhachi. "How much do you ask for it?"

Matsugoro. "Well, you want it mended for business. So I'll give you a good discount. Give me 300 mon." (about equal to 1.20 yen at the present rate.)

Kudzuhachi. "Let's see. I've bought it almost for nothing. It may be disposed of for two shu." (about five yen at the present rate).

Mutsugoro. "This stuff comes from a common place, but this is an old one, and a good price may be asked."

Kudzuhachi. "Then, let me have it fixed up."

Matsugoro. "All right."

The tinker lays out before him a number of his tools including a bellows. He sits down on a small stool, and gets to work.

Matsugoro. "Say, ragman. How's business lately? Do you get much profit?"

Kudzuhachi. "No, not at all. I get only 400 or 500 mon a day. I have wife and children, and the money I get isn't enough for us to live."

Matsugoro. "Indeed, the high prices are killing us poor men. I don't like to talk as an old man does, but I wish I had the good days that are gone."

Kudzuhachi. "While we were children, we were told about it by our parents. Things were cheap, and money was easy. At that time the conditions were much better than now. But though things are so high, a crowd is gathering there. I wonder why."

Matsugoro. "Yes, because it's the 24th of the month, the festival of Seisho Sama. The crowd may be due to the

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festival."

Kudzuhachi. "Oh, I see, it's the festival of Seisho Sama. Then I think I'll drop in to worship on my way home."

Matsugoro. "Then you are a good Buddhist believer?" (Seisho Sama belongs to the Nichiren sect of Buddhism.)

Kudzuhachi. "Yes, a great Nichiren enthusiast"

Matsugoro. "You can't get along very well with me, then."

Kudzuhachi. "Why?"

Matsugoro. "I belong to another sect, Shinshu."

Kudzuhachi. "But people say the Shinshu men are all well-to-do. You must be one of them."

Matsugoro. "You're damn right. I'm hardly breathing through the hole of the bellows."

The two men look into each other's face, and laugh together.

Matsugoro. "We are working all day carrying heavy poles on our shoulders, and yet we can hardly earn enough for our bare life. But there are other people who get much money without labor, and spend their time in pleasures. They are lucky, but we are the same human beings. When I think of this, I regret what a weak-spirited man I am."

So saying, Matsugoro, while working on the pot, assumes a look full of regret and indignation.

Kudzuhachi. "But if we think in that way, it's no use we are living. But a precept says 'Look up. There're many things you cannot attain. Live your life with a hat on your heart.' But Shokusanjin, the funny poet, answered the precept with a joke. He said 'Even if you look down, there're many things you cannot attain. Cross the Ryogoku Bridge with your face heavenward.' For instance, look down. He is quite right."

Here Matsugoro, while holding the iron pot in his hands, stretches his neck and looks into the river.

Matsugoro. "I see. There are many pleasure boats over the water while the air has becomes so cool. They are with geisha and are having a good time with them. Everything is what we can't attain."

He casts a regretful look down the river, and with an air of offence throws the iron pot from his hands. The ragman, much surprised at this, picks it up hurriedly.

Kudzuhachi. "What do you do! The pot will be broken."

Matsugoro. "I'm sorry I did a careless thing. Now the pot is mended."

Kudzuhachi. "If it's fixed, you should have handed it me. If I had been unlucky I should have been robbed of a good iron pot."

With grumblings, the ragman produces two Tempo coins from his pocket.

Kudzuhachi. "Give me another discount and make it 200 mon as you threw it down."

Matsugoro. "All right. Any sum will do."

Kudzuhachi. "A very generous tinker you are!"

With this word the ragman puts his basket on his back, and leaves, saying "Rags, rags," to disappear at the left side of the stage.

Matsugoro awakes from meditation.

Matsugoro. "After all, I don't find any interest in life. I'll get through with

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my work early today and go home."

He begins to put his tools in order when he hears a voice over the water on the right side. It is the voice of Shimaya Bunzo.

Bunzo. "The autumn sun makes me dizzy. Open the shoji a little."

Osaki (a geisha). "You'll feel refreshed."

She takes off the shoji, revealing Shimaya Bunzo clad in an informal kimono and haori, giving the impression of a country guest. The woman is clothed in a very gay dress to befit herself as a concubine. She is serving Bunzo with sake. Otora, the young woman's mother, and Oyei, their maid-servant, come out to the stern of the boat, and talk to the two boatsman.

Otora. "Boatsmen! I'll join you in your talk."

The old woman addresses the boatsmen A. and B.

A. "Please come here."

B. "And it's very hot in there."

Otora. "Yes, very hot indeed. I can't stand it."

Oyei. "Besides, I don't feel at ease when I sit close to this." So saying, the woman shows her thumb, meaning a master. In the meantime, Otora drinks sake. Bunzo looks out at her.

Bunzo. "Say, mother, you have gone there again."

Otora. "I have just come out to join the boatsmen who have little to do and are getting tired of it."

Bunzo. "You haven't got any fine dishes ever there. Better order some dishes you like."

Otora. "Sake alone will do. I don't want any fish."

Bunzo. "You can't drink sake without fish. Well, I'll give you some fish."

Bunzo takes out some money from his pocket book, and divides the money into four envelopes.

Bunzo. "Divide these among yourselves."

Bunzo hands the envelopes to Osaki.

Osaki. "Mamma. These are from the master."

She gives one each to the four persons.

Otora. "I'm sorry to take so much from you. You should not be so generous."

She presses the envelope with her fingers to find out how much the envelope contains.

Otora. "This is a fine fish. Four good fish."

Oyei. "Let's thank the master."

Otora. "Yes, surely. I am so pleased that I have forgotten to thank him. That's why I don't like old age."

She turns towards the man in the room of the boat.

Otora. "Thank you very much for your gift."

The four persons together: "Many thanks."

Bunzo. "No. I'll give you a special gift later. What I gave you now is equal to everybody here, Please understand that."

Otora. "Don't say such a thing. It's quite enough for me that my daughter is being taken good care of by you. Say, Osaki. You had better thank the master yourself too."

Osaki. "Yes, I will thank him."

Otora. "I'll leave here to pay a visit to the Ekoin Temple to view the Buddhist image now being exposed to public view. I have enough time now."

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Oyei. "The Buddhist image is being exposed to the public view these days?"

Otora. "Oh, you dull-witted woman! No, I mean it was opened just yesterday."

Oyei. "Is that right?"

Otora. "Then, I'll go there. You had better come after me."

Oyei. "All right."

Otora. "Even if I am late don't get anxious about me. Master, I'll just slip out."

Bunzo. "You're a good Buddhist believer."

Otora. "An old person takes pleasure in such a thing."

The two boatsmen: "You have a clever tongue."

Otora. "Oh, shut up. Now let's all go. Follow me, all of you."

Otora leaves the ship followed by Oyei and the two boatsmen. They disappear to the right, leaving Bunzo and Osaki alone in the boat. In the meantime, Matsugoro, the tinker, puts his tools in order. He holds the fire pot of the bellows with a pair of pincers, comes to the bank of the river, and extinguishes the fire with water which he gets from the river with his palm. While he washes his hands in the river, Matsugoro looks into the boat. Bunzo looks towards the four persons as they leave the ship.

Bunzo. "She's a shrewd woman, your mother. She left us alone intentionally."

Osaki. "Because you've been too serious."

Bunzo. "No, I'm not serious at all. I've fallen in love with you as I'm not serious."

Osaki. "Is it true that you love me?"

Bunzo. "You're too suspicious a woman if you don't trust what I say. But you may be right. Our acquaintance has been too short. Then I'll tell you what. I'll buy you anything you want. I don't care how much it'll cost, but tell me just what you want to have. There's proof of my love for you."

Osaki. "I thank you very much for your kindness. Then please buy me some hair ornament."

Bunzo. "It's easy."

Bunzo produces money from his pocket, and hands it to his girl.

Bunzo. "You can buy what you like with this money."

Osaki receives the money from Bunzo.

Osaki. "No, master. This is too much."

Bunzo. "No, not too much. If you get any change, you can spend it at the theater."

Bunzo is about to take the woman's hand. Matsugoro, the tinker, comes to the middle of the bridge carrying his load on his shoulder. He looks into the boat, and after a thoughtful gesture,

Matsugoro. "That fellow must be from the country. He looks like a merchant from Joshu Province or somewhere. He must have got a lot of money in Yokohama or some other place. How freely he parts with his money. Anybody can get a girl with that money. I can't have that sort of pleasure if I continue to be a tinker and live on mending kettles and pots. His is life, and mine is also life."

He gives an movement which shows his dissatisfaction, when sounds of drums are heard from a distance accompanied by the

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chanting of Buddhist prayers. Matsugoro listens to the noise.

Matsugoro. "Those drums, I see, are of the Seisho Sama."

He is buried in thought.

Matsugoro. "I'll change my sect."

He decides on a new plan. Suddenly, he throws his tools into the river. The sound of the splash surprises the two persons in the boat. Matsugoro leans over the parapet of the dridge, and meets the man and woman below face to face, while the curtain falls.

The following is a synopsis of the incidents that form the other acts of the play:

Matsugoro the tinker becomes a robber. An old man, Hanaya Sahei, is robbed of 100 ryo with which he had been entrusted. The money was to be offered to a temple. The old man decides to hang himself in apology, but when he is about to die, he is saved by Matsugoro, who gives him the 100 ryo to save his life.

Matsugoro steals into the home of Osaki, the concubine of Bunzo. While he hides himself, Otora asks for a loan of 20 ryo from Osaki as she says she has lost heavily gambling. While the young woman is perplexed because she has not got enough money, Gorobei, a clerk in a nearby sword store, happens to come in, and extends Osaki a loan of 20 ryo. The youth tries to take advantage of this opportunity to fulfil his love for the girl. He seeks the hand of Osaki in exchange for the favor he has extended to her. At this moment Matsugoro reveals himself pretending to be the master of Osaki, and drives the young man away.

Matsugoro and Osaki enter into conversation, and it develops that they recognize each other as one night while travelling on a ship, they came to know and love each other. They are glad to renew their acquaintance, and their talk goes on, when Shimaya Bunzo returns. Instead of getting angry, he allows the two to get married.

It is revealed that Osaki is in reality a sister of Bunzo with whom Bunzo had parted lang ago and that he made her his nominal concubine merely in order to protect her. Bunzo is also a great robber known by the name of Bonji-no Shingoro. He did not reveal himself to his sister, but has been intending to find a good mate for her.

Thus Matsugoro and Osaki get married and enjoy a happy married life. However, their happiness is short-lived, for Matsugoro learns of the financial difficulties in which Moritoya Sojiro, former master of Matsugoro's father, finds himself. It is explained that this man fell in love with Okumi, a geisha, and spent 50 ryo out of a public fund with which he was entrusted. He assumes responsibility for the loss, and is about to die in apology, when Matsugoro gives him the money to save his life. But it is found by the police that the money Sojiro produces is marked, and it is revealed that the money had been stolen from a certain feudal lord. As a result, Sojiro is arrested on a charge of robbery. Moreover, it is also learned by Matsugoro that his wife's brother is in the service of Sojiro.

Matsugoro is in distress because he thinks that his merciful act has proved futile and has resulted in the arrest of the man whom he supposed he had saved. He gives way to emotion when he thinks that the man in trouble is his benefactor. Matsugoro leaves a will in which he explains the innocence of Sojiro, and commits harakiri in apology. This is the end of the play.

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A History of the Japanese Stage

(XI)

A noted actor in leading and villain's parts in Yedo was Otani Tomoyemon the Fourth (1791-1861), son of Dekijima Sensuke, a playwright of Osaka, and previously called Otani Fukuzo under Otani Tomoyemon the Second. In November, the 2nd year of Tempo (1831), in the preceding year of which his master died, he first visited Yedo and appeared at the Kawarasaki Theatre, when he assumed his master's name. At the same time, Arashi Shagan succeeded to the name of the deceased in Osaka. There were thus two Otani Tomoyemons at the same time. The latter died, however, soon after that, and was called Otani Tomoyemon the Third. In Yedo he was known as Otani Tomoyemon the Fourth.

In the 6th year Tempo (1835), he represented Motoyemon Adachi, a villain. in the *Tenka-jaya* at the Nakamura Theatre, and gained popularity. In the year following, he also made a hit in the *Satomi-Hakken-den* and the *Uguisu-zuka* at the Morita Theatre, impersonating Hikiroku in the former and Daininbo in the latter. He died at the age of 71 in the 1st year of Bunkyu (1861).

He quavered and was ugly, which made him unfit for representing such grand-looking villains as Nikki Danjo and Akechi Mitsuhide, but for impersonating mean and vulgar villains, he was unequalled. He impersonated Motoyemon Adachi so skilfully that on the stage the spectators wondered if he (Tomoyemon) was Motoyemon or Motoyemon was Tomoyemon.

In *Uguisu-zuka*, Dainin-bo, represented by him, took refuge in one of the pits in acting, when an old woman, a spectator, who happened to sit beside the pit, pinched his hips spitefully, doubtlessly excited by his hatefulness. Later, he proudly told a friend that he had never before felt so grateful as on that occasion.

He presumed too much on his own ability and often behaved haughtily. This made him unpopular with all his comrades, who once gave him a drubbing. For the same reason, he had to temporarily leave Yedo. His son succeeded to his name as Otani Tomoyemon the Fifth and acquired a good reputation in the earlier part of the Meiji era.

The present Otani Tomoyemon the Sixth has no blood connection with him.

Ichikawa Danzo the Sixth (1800-1871), son of Ichikawa Aragoro, who was a younger brother of Ichikawa Danzo the Fourth, came out at the Nakamura Theatre, Yedo, at the age 12 in the 8th year of Bunka (1811) as a pupil of Ichikawa Danjuro the Seventh.

In the 11th year of Bunsei (1828), he appeared at the Chikugo Theatre, Osaka, at the age of 19 and played Sadakuro in the *Chushingura* and Akoya in the *Kotozeme*, which won great applause. He then made a provincial tour and came back to Yedo in the 6th year of Tempo (1835).

In the 5th year of Kayei (1852), he

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succeeded to the name of Ichikawa Danzo at the age of 53. For subsequent years, he played in Yedo, Kyoto and Osaka. He died in Osaka at the age of 72 in the 4th year of Keiji (1871).

He was small built. He had round eyes and spoke in honeyed accents. He was too simple in acting to hold the spectators and was not as popular as he was proficient in his art.

He was versatile, being good at acting the leading and lover's parts and impersonating young and old women. He was a good dancer. He was unfit only for villains.

Nakamura Utauemon the Fourth and Sawamura Sojuro the Fifth, great actors, are said to have been glad to play with him as particularly pleasant.

His adopted son, Ichikawa Danzo the Seventh, was famous on the stage in the Meiji era, ranking with Ichikawa Danjuro and Onoye Kikugoro.

Banto Hikosaburo the Fourth (1800-1873), son of Mohei Fukuchi, the mana ger of Ichimura Theatre, Yedo, made his debut at the age of 13. He succeeded to the name of Hikosaburo in the 13th year of Bunka (1816), three years after his predecessor retired from the stage. He rivalled Banto Mitsugoro the Fourth and Mimasu Daigoro the Fourth as young actors. In the 1st year of Tempo (1830), when he was 31 years old, he first came on the Osaka stage. Since then, he performed in the provinces, until he came back to Yedo in the 6th year of Tempo (1836), after six years' absence. At the age of 55 he transferred his stage name to Takesaburo, his adopted son. He called himself Kamezo. Later, he again went to Osaka. He died in the 6th year of Meiji (1873) at the age of 74.

His style bore resemblance to that of Onoye Kikugoro the Third. But he did not look fine. He had a low voice and was unostentations. So, he did not impress the spectators very well, in which he was quite like Danzo. He was possessed of pretty good ability, and he was unparalleled in light actions. He was in his element when acting a lover in the leading part, and Sakura-maru in the *Sugawara-Denju-Tenaraikagami* was one of his most successful roles. In his old age, he was also interested in military and realistic plays and excelled in domestic plays. Like Onoye Kikugoro the Third, he was clever at quick changes in ghost plays.

Banto Mitsugoro the Fourth (1803-1862), who was adopted by the predecessor, was at first called Monosuke. At the age of 15 in the 13th year of Bunka (1816), he came to represent male characters instead of the role of children as before, and appeared at the Kado Theatre, Osaka, with his foster father at the age of 20 in the 4th year of Bunsei (1821), The year following, he made his appearance at the Kawarasaki Theatre, Yedo and at the Ichimura Theatre in the 10th year of Bunsei (1827). By this time, his name came to be well known to the public. Nakamura Utayemon the Fourth happened to perform at the Nakamura Theatre. The two entered into keen rivalry as their predecessors did, with the enthusiastic support of their respective patrons. For the subsequent seven years, or until Utayemon left Yedo for Osaka in the 4th year of Tempo (1833), the theatrical world of Yedo presented extraordinary animation due to

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the two stars' hard struggle.

In the 2nd year of Tempo (1831), his foster father died, and he succeeded to the name of Banto Mitsugoro the following year at the age of 31, when he became the leader. Soon, Utayemon, his rival, went back to Osaka. For a number of subsequent years, he monopolized popularity among the Yedo people. In the 5th year of the era, he had a fit of apoplexy and had difficulty in walking. He was, therefore, liable to be absent from the stage. Still he did not retire from the stage, but performed at the Kado Theatre, Osaka. On the stage, he had a prompter as in a puppet-show.

In the 14th year of Tempo (1843), he came back to Yedo and appeared at the Ichimura Theatre. In the 3rd year of Kayei (1850), he became the proprietor of the Morita Theatre and succeeded to the name of Morita Kanya, but he did not quit the stage. He died in the third year of Bunkyu (1863) at the age of 62.

He was of large build. He was fine and genteel with an oval face and high nose. He was more versatile than his foster father. He showed his skill particlularly in domestic dramas. He had a low but tuneful voice. In his light and clever style, he even surpassed Banto Hikosaburo the Fourth and Ichikawa Danzo the Sixth, and was more renowned than them, although younger. It is regrettable that he had a chronic disease, which at last took his life without allowing him years to fully display his talent. He possessed literary ability and was clever at composing *haiku*. He was a free spender and was always hard up.

Sawamura Sojuro the Fifth (1802-1853), son of a servant of the Idzumiya, a tea-house attached to the Ichimura Theatre, Yedo, became a pupil of his predecessor in his childhood. The predecessor died at the age of 29 in the 9th year of Bunka (181,2) and he was trained then by Onoye Kikugoro the Third. He appeared at the Ichimura Theatre under the name of Sawamura Gennosuke at the age of 16 in the 14th year of Bunka (1817), but he was so disreputable that his wages were reduced.

Later, he acted under Matsumoto Koshiro the Fifth. In the 3rd year of Bunsei (1820), when he was 19 years of age, he visited Osaka with his master, who left him there to allow him to prosecute his theatrical studies. In the 7th year of Bunsei (1824), when he was 23 years old, he enacted O-Some at the Takeda Theatre, Osaka, which made a great hit. This made him popular with small theater goers.

Ichikawa Danzo the Fifth, who could not find in his company a suitable actor to represent Hangan in the *Chushin-gura*, which he was to stage in Kyoto, engaged him from Osaka, on hearing of his popularity there. This gave him a chance to first appear before the footlights of a large theatre.

In the 12th year of Bunsei (1829), when he was 28 years old, he came back to Yedo after an absence for nine years, as he was offered a position at the Kawarasaki Theatre by Ichikawa Danjuro the Seventh. Soon afterwards, the theatre was destroyed by fire, and Danjuro went to Osaka. Sojuro did not go with him, but remained in Yedo, where he worked strenuously and made a big hit in the play of Karukaya, which ran 53 days. The theatre was re-built with the

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profit. This enhanced his reputation all the more.

In the 11th year of Tempo (1840), he played the leading part for the first time at the Morita Theatre. Four years afterwards, in the 1st year of Koka (1844), he succeeded to the name of the predecessor as Sawamura Sojuro the Fifth at age of 43. Then in the 1st year of Kayei (1848), he succeeded to the name of Sawamura Chojuro, the master of his predecessor, at the age of 47. In the 5th year of the same era, he changed his name again to Suketakaya Takasuke in deference to the son of the shogun, whose name happened to be partly the same as his. The year following, he died in Nagoya at the age of 52, while he was on the stage there.

He had a great frame and fine and noble looks, although his voice was rather weak. These features popularized him and elevated him to an actor of first rank, which could have otherwise not been hoped for by one not of good family. His speciality was the lover's role and he was skilled in representing warriors and sober men, too. He impersonated women and danced cleverly.

In his advanced age, however, he lost his reputation, which proves that he was not of so great talent as Nakamura Utayemon the Fourth, who was contemporary with him.

He had two sons and four daughters. The eldest son was known as Sawamura Tossho the Second and the second son as Sawamura Tanosuke the Third. Both were noted actors in the Meiji era.

Of the above mentioned five actors Ichikawa Danzo, Banto Hikosaburo, Banto Mitsugoro and Sawamura Sojuro were contemporaries and rivaled each other as leaders. Otani Tomoyemon could not procure a leading position, as he was not equally high in personality, although he was a very clever actor,

Seki Sanjuro the Third (1805-1870), of Fujima Kanbei, a posture-master in Yedo, was a step-brother of Nakamura Utayemon the Fourth. He acted under Ichikawa Danjuro the Seventh and was known at first as Ichikawa Dankichi. In the 6th year of Tempo (1835), when he was 31 years old, he succeeded to the name of Ichikawa Yaozo the Fifth, and travelled in the company of Seki Sanjuro the Second. In the 11th year of the era (1840), he performed at the Ichimura Theatre, Yedo, when he succeeded to the name of Seki Sanjuro. Since then, he made it his specality to take the role of villains.

In the 2nd year of Ansei, when he was 51 years old, he impersonated O-Mine in the *Ise-Ondo*. At the same time, Ichikawa Kodanji the Fourth, a great actor, enacted the same role at another theatre. Experienced playgoers comparing both, spoke in high terms of Sanjuro, whom they thought to be far better than the other. He remained in Yedo from that time on, and died at the age of 66 in the 3rd year of Meiji (1870). His name was succeeded to by his adopted son.

He was the very image of Matsumoto Koshiro the Fifth and made it his specialty to impersonate villains as did the latter. He was also good at other characters and dancing. He was versatile. His style was unostentations and steady, which did not suit the taste of the Osaka spectators, before whom he once played, and he was appreciated only by ex-

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perienced Yedo play goers.

Ichikawa Kodanji and Onoye Kikugoro the Fifth often spoke highly in praise of his skill in the art. From this, it may be supposed that he was possessed of ability on the stage, which was admired and respected by those, who could appreciate its true value which could not be understood by common spectators.

In the play of Kirare-Yosa, led by Ichikawa Danjuro the Eighth, he represented Genzayemon Akama, a villain. This villain tortured to death one impersonated by Danjuro, and as Danjuro was a stage favourite, this provoked the spectators, who abused him. One of them, a young drunk, sitting beside the stage-passage, railed at him. "Hold your tongue! Be silent!," he cried unintentionally.

The youth got angry and hurled a tobacco pipe at his foot. He drew his sword to defend himself.

Ten years later when he was walking along a street in Fukagawa, he was accosted by the same man. He expected the man to reproach him but was astonished to hear the contrary; he thanked him for his having been promoted to the position of head banto in a firm by his faithful service to his master, abstaining from drinking, cautioned by the result of his rudeness at the theatre. From this, it may be imagined how hateful was his conduct when acting as a vallin.

Nakamura Nakazo the Third (1809-1886), whose mother was a dancing teacher, entered the school of Nakamura Denkuro the Fifth at the age of 8 in the 13th year of Bunka (1816), and came out at the Nakamura Theatre at the age of 10 in the 1st year of Bunsei (1818), when he was known as Nakamura Tsuruzo.

He joined the company of Nakamura Utayemon the Fourth or that of Ichikawa Danjuro the Seventh. In the 6th year of Kayei (1853), when he was 45 years of age, he represented Komori-Yasu, a rogue, in the play of Kirare-Yosa, in which his ability was appreciated by the citizens. He succeeded to the name of Nakamura Nakazo in the 1st year of Keio, when he was 57 years old. Since then, he was respected as a veteran and died at the age of 78 in tne 19th year of Meiji (1886).

He appeared vulgar and was nicknamed "crocodile mouth" on account of his wide mouth and thick lips. He was a good dancer, as he was trained in dancing under the strict teaching of his mother. He was also skilled in fighting, trained by Nakamura Chiyonosuke, a senior. In impersonification, he excelled in taking the role of villains and old men. He was too sober in acting to make his ability recognized by general spectators till he was well over forty. He showed his activities more in the last days of his life, in the Meiji era.

He was fond of reading from his childhood. He wrote compositions and composed *haiku*. He wrote an autobiography "*Temae-miso*." With comparatively good learning and high taste for an actor, he brought not a few of his own nterpretations and new designs on to the stage.

What a good actor he was may be seen from a criticism made of him by Ichikawa Danjuro the Ninth, one of the greatest actors in the Meiji era. "Everybody knows that Nakazo is a great actor.

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What he startled men with by his great talent was his super-excellent representation of Genseki, in the play of Mito-Komon-ki, who looked truly sightless, even when he was standing with back towards 'the spectators and speaking.''

Ichimura Uzayemon the 12th (1812-1851), the second son of the predecessor, who was the proprietor of the Ichimura Theatre, made his debut at the age of 7 in the 1st year of Bunsei (1818), and was appointed to act male characters at the age of 19 in the 1st year of Tempo (1830). He succeeded to the proprietorship of the Ichimura Theatre. He gradually gained popularity. In the 4th year of Kayei (1851), he transferred his name to his second son and retired from the stage. He died in the same year at the age of 40.

He had a round face and looked elegant and gentle, although his voice was not so good. Having been loved by Banto Mitsugoro in his childhood, he naturally followed his style. He studied dancing under Nakamura Utayemon the Fourth and danced very well.

His excellent ability may be seen from the fact that he acted Enya Hangan in the *Chushin-gura* under Ichikawa Danzo and was much praised by him.

His wife was the daughter of Onoye Kikugoro the Third and his son became Onoye Kikugoro the Fifth. The present Onoye Kikugoro the Sixth is a grandson of this Uzayemon. His daughter married Banto Hikosaburo the Fifth.

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Japan's Foreign Trade, Present and Future

NOT a few people seem to be surprised at a figure approximate to 60,000,000 yen representing the amount of excess of imports over exports during the month of May, despite the prospect of an improvement in the tone of Japan's foreign trade since this spring. No wonder, however, that most people are feeling the phenomenon beyond their expectation and are afraid the general trend is getting worse, particularly because, in comparison with the same month in the preceding year, the figure shows 9,000,000 yen less in exports and 17,000,000 yen more in imports. Then, is the trade situation so bad in reality as people seem to think? We should say, it is not so bad, indeed, the excess of imports in May at least was quite normal and was what we had anticipated.

At the beginning of this year people seem to have anticipated in general that the amount of excess of imports in the first half-year would be 350,000,000 yen at most or less than 300,000,000 yen at least, thus they were comparatively optimistic in their expectation. In view of the actual state of things since the beginning of the year, we find that the trade was going on very favourably up to about March, exports having increased while imports showed a decrease, and good results were obtained as the following table shows:—

Comparison of Exports with Imports
(Jan.—March)

	1926 yen	1925 yen
Exports . .	514,680,000	463,355,000
Imports . .	740,716,000	833,377,000
Excess of Imports .	226,035,000	370,021,000

However, the above actual results, according to our view, were unexpectedly favourable to Japan, which must of course be ascribed to the sudden rise in exchange, as a result of which the export trade based on speculation of higher quotations in future exchange was encouraged on one hand. and the holding-off of importation, on the other hand. But since April the trade situation has become less attractive as shown by the table below:—

Comparison of Exports with Imports
(April—May)

	1926 yen	1925 yen
Exports . .	322,839,000	339,045,000
Imports . .	460,760,000	465,579,000
Excess of Imports .	137,921,000	126'534,000

In these circumstances, those who were optimistic for the future by simply observing the comparatively good condition of trade about January and February must be astounded at the great excess of imports over exports now revealed. However, the present result was what we already had anticipated when the exchange made such an abrupt rise, and we consider the present condition as rather a matter of course. In other words, as a result of the foreign exchange having skyrocketed, the export trade became dull and the imports increased.

Specially as to the export trade in raw silk, a harder blow has been given it by the sudden fall in the unit price of exports emanating from the rise of foreign ex-

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change rather than by the direct effect of that rise itself. This effect of the sudden rise in exchange will still more be felt in future. In consequence, one can not be optimistic about the result of the June foreign trade, an excess of imports of at least 40,000,000 yen being likely. In other words, while the export trade will be at a lower-ebb in comparison with last year, there is little sign of the imports decreasing in comparison with last year. In view of this situation, therefore, the July foreign trade may also end in an excess of imports over exports to the amount of about 20,000,000 yen. At any rate, it seems most likely that we shall not be able to expect an excess of exports until August.

The aggregate of the amount of excess of imports until May from the beginning of this year amounts to 364,000,000 yen. If the result of the June trade presents itself as above referred to, it will signify that the total amount of excess of imports in the first half-year, this year, passes 400,000,000 yen, an amount rarely experienced save last year and year before last. However, one thing we have to take into consideration is that Japan's foreign trade has of late realised remarkable development. In comparison with two or three years ago, both exports and imports have increased marvellously. Besides, if this excess of imports were a mere temporary phenomenon, we should take much precaution and resort to emergency measures to meet it, but it has now become normal.

As the most familiar instance, we can point out the foreign trade in direct connection with the cotton industry. In fact, the total number of spindles in Japan's cotton spinning industry has today increased to 5,500,000 from 4,500,000 in 1923; the total monthly output of cotton yarn is now about 230,000 piculs in favourable proportion to only 180,000 piculs in 1923. As a natural result, the amonnt of foreign cotton imported into Japan has presented a great increase, while the export of cotton goods of various kinds is in a prosperous condition.

This phenomenon has been brought about as a result of the sudden fall of foreign exchange, nevertheless it cannot be regarded as a phenomenon soon to disappear. Japan's foreign trade has expanded, in import as well as in export, as a necessary consequence of the fall of foreign exchange, and, further, it has become a normal condition of trade. The difference between the amount of imports and that of exports has become considerable in proportion to this developed condition of foreign trade itself. Seen from this standpoint, the excess of imports amounting to 400,000,000 yen in the first half-year in 1926 is not too much. Let us examine the following comparative table for reference:—

Comparison of Imports with Exports in the First half-Year for the Last Ten Years

	Exports	Imports	Total	Excess of Imports	Ratio of Excess of Imports to Total
	(in millons of yen)				
1919...	827	1,049	1,876	221	12 %
1920...	1,138	1,617	2,755	478	17 %
1921...	573	798	1,371	225	16 %
1922...	735	1,105	1,840	369	20 %
1923...	713	1,107	1,820	394	22 %
1924...	808	1,472	2,280	663	29 %
1925...	984	1,502	2,486	518	21 %
*1926...	1,000	1,400	2,400	400	17 %

*Estimated

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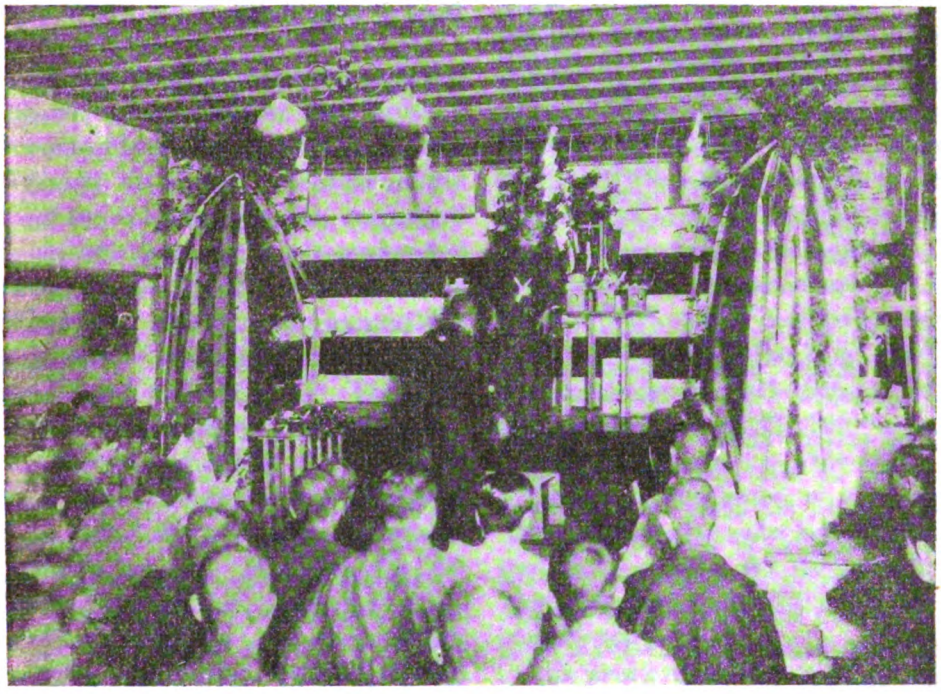
As the above table shows, the ratio of the amount of excess of imports to the total amount of exports and imports is about 17% in the present first half-year, far less than last year or year before last, and, further, even less than 1922 and 1923, the year previous to that of the great earthquake which showed about 20%.

When compared with 1919, the year of a very favourable tone of foreign trade, and with 1921, the year of the general dpression of the World's trade at large, the ratio of the excess of imports in the first half-year, this year, is a little higher, but it is evident that the excess of imports in the first half-year is not too much as an actual result of foreign trade in normal times.

Although it is impossible to expect such a large amount of exports as in last year, it seems that an excess of exports of 200,000,000 or so can be expected in the second half of 1926. If the amount of excess of exports be about 200,000,000 yen the total amount of excess of imports will have been decreased by about 50,000,000 yen, in comparison with last year.



Shinto ceremony on the fiftieth anniversary of the death of the great Saigo Takamori, held in Kanda, Tokyo.

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The Raw Silk Trade of Japan During the Business Year 1925-1926

DURING the business year from June 1, 1925 to May 31, 1926, a great amount of raw silk was exported from Japan, even breaking the high record in 1924-1925, with the total of 455,400 bales, showing an increase of 63,780 bales over the preceding business year.

The following table gives the amounts exported monthly in the business year of 1925-1926, those for 1924-1925 being mentioned by way of comparison.—

Month.	Quantity.		Value.	
	1925-1926.	1924-1925.	1925-1926.	1924-1925.
	Bls.	Bls.	1,000 Yen	1,000 Yen
June.....	34,725	26,894	66,364	42,530
July	47,677	27,079	92,513	42,281
Aug.....	49,559	43,917	98,443	71,966
Sept. ...	47,428	40,888	96,906	74,999
Oct.....	38,697	39,288	80,372	71,730
Nov. ...	42,934	43,152	87,349	82,268
Dec.....	45,093	38,285	90,311	78,182
Jan.	38,992	26 012	58,303	54,756
Feb.....	24,419	30,538	47,741	61,943
Mar.....	31,794	19,085	58,547	40,025
Apr.....	29,029	27,970	49,390	54,969
May.....	35,090	28,544	55,331	53,788
Total	455,437	319,652	881,571	732,437

It will be seen from the above table that in value, the figure increased more than in quantity, or about 20 per cent. This is attributable to the fact that last business year the average price per bale was higher than that in 1924-1925, being 1,940 yen for 1925-1926, 1,870 yen for 1924-1925 and 2,042 yen for 1923-1924.

From this, it may seem to outsiders that the reelers got better profits in 1925-1926 than in 1924-1925. Practically, however, they lost pretty largely, as the price of cocoons rose more than the advance in the price of raw silk. During the first half of 1925-1926, the reelers took profits with the raw silk market tending high, but in the second half, or from December or January, the market declined, giving the reelers such losses as to more than cover the profits earned previously.

The following table shows the average prices for the double extra class in Yokohama in 1925-1926:—

Month.	Price.	
	Highest.	Lowest.
	Yen	Yen
June . . .	202.00	191.00
July . . .	202.00	193.00
August . . .	205.00	195 00
September . .	211.00	204.00
October . .	212.00	206.00
November . .	207.00	195.00
December . .	201.00	194.00
January . .	201.00	191.00
February . .	193.00	183.00
March . . .	184.00	168.00
April . . .	165.00	147.00
May . . .	159.00	147.00

Although variable in amount, every reeler seems to have lost fairly largely last business year. The Katakura and Gunze Mills, two of the largest reelers in Japan, realized very unsatisfactory working results for the term. Only a few Shinshu mills were able to make both ends meet.

The chief reason for such losses was the too high price paid for cocoons and

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the heavy depreciation of raw silk in the second half of the business year. Granting that this average price of 100 *kake* was paid by the mills, the total cost of raw silk made 2,080 yen, which perhaps produced a profit in the first half of the business year, but yielded a loss in its second half.

The average price at which the mills sold their products is said to have been 1,900 yen at the maximum. If so, they lost about 200 yen per 100 kin at least. From this, the mills' financial uneasiness of late can be understood. Moreover, an unusually large amount of cocoons was brought forward to this business year, as the cocoon crop was exceptionally rich last year. The mills thus parted with their profits got in the business year of 1924-1925.

As already stated, the exportation of raw silk during last business year increased over that for the preceding business year. Naturally, the arrivals at Yokohama and Kobe increased in proportion, encouraged by the activity of the export market and caused by an increase in the production of cocoons. Still there was an unusually large amount of goods held in stock at the end of the business year. The mills curtailed shipments to Yokohama and Kobe in the second half of the business year, when the price of raw silk fell off to an unprofitable point. Yet the arrivals increased largely. Had raw silk not fallen off considerably, the arrivals would have been still larger. As a result of the curtailment of reeling, the mills held an unusually large amount of cocoons on hand at the end of the business year.

During last business year, the average monthly amount of arrivals at Yokohama was 53,000 boxes as against 48,000 boxes in the preceding business year, and the yearly total reached 634,000 boxes, an increase of about 60,000 boxes over the figure for the preceding business year.

The arrivals at Kobe increased more than those at Yokohama and reached 111,560 boxes, gaining 14,900 boxes, or 15 per cent. over the preceding business year and averaging at 9,300 boxes per month as against about 8,000 boxes for the preceding business year.

The arrivals at the two ports thus came to 745,540 boxes, being 73,300 boxes, or 10 per cent larger than the figure for the preceding business year.

The following table shows the arrivals at the two ports in the past three business years:—

Business Year.	Yokohama. Boxes	Kobe. Boxes	Total. Boxes
1925-1926.....	633,979	111,561	745,540
1924-1925.....	575,579	96,663	672,242
1923-1924.....	461,358	76,173	537,331

The sales increased greatly in the last business year over the preceding business year, and the increase was only on account of export business and not of domestic trade which decreased, owing to the inactivity of weaving in the interior. The total sales in 1925-1926 in Yokohama and Kobe were 737,700 boxes as against 691,000 boxes in 1924-1925, an increase of 47,000 boxes, or 6 per cent. This percentage is smaller than that of the increase in arrivals, the difference augmented the stock held at the end of the business year.

The stock brought over to this business year was 22,590 boxes in Yokohama and 6,114 boxes in Kobe, making a total of 28,700 boxes, an increase of 8,000 boxes over the beginning of 1924-1925.

The following table shows the distribu-

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tion of raw silk at Yokohama and Kobe during the past two business years:—

Item.	1925-1926.	1924-1925.
Yokohama:	Boxes	Boxes
Stock at beginning of the Business Year	15,947.0	34,870.5
Arrivals	633,979.5	575,579.0
Export sales	597,627.0	563,436.0
Re-shipped to the Interior	29,706.5	31,066.5
Carried forward	22,592.0	15,947.0
Kobe:		
Stock at Beginning of the Business Year	4,894.0	4,506.0
Arrivals	111,561.5	96,664.0
Export Sales	106,701.5	87,547.0
Re-shipped to the Interior	3,640.0	8,729.0
Carried forward	6,114.0	4,894.0

As may be seen from the above table, the old stock of 28,000 odd boxes brought over to this business year was larger than that brought over to the business year 1925-1926, but was not so large as that brought over to the business year 1924-1925. There is, however, a large amount of old cocoons carried over, which are an invisible stock of raw silk, as a result of a marked increase in the production of cocoons last year, which reached 85,200,000 *kamme*, being 11,380,000 *kamme*, or 15 per cent. larger than for 1924.

It is impossible to know how much of this amount was brought forward to this business year. Granting, however, that of the amount, 12,780,000 *kamme*, or 15 per cent. was doupions, waste cocoons and egg cocoons, this amount is subtracted from the above, the balance left as such good cocoons as to be suitable to produce export raw silk comes to 72,420,000 *kamme*, and taking the average amount of silk contained in a cocoon to be 10 *momme*, the total of raw silk produced of the cocoons comes to 7,243,000 *kamme*, or 805,000 boxes.

The total raw silk arriving at Yokohama and Kobe during last business year was 745,000 boxes, which subtracted from the above estimated production of raw silk, leave a balance of 60,000 boxes. As there were about 30,000 boxes kept to use in the interior, about 30,000 boxes may be calculated as left unreeled and in the form of cocoons. This amount is equivalent to 2,700,000 *kamme* of cocoons to which are added 900,000 *kamme* carried forward from the business year of 1923-1924 to that of 1924-1925, making a total of 3,600,000 *kamme*, which may be given as the amount brought forward to this business year. This is much larger than that existing at the beginning of the preceding two business years and gives an indication of the future plentiful supply of raw silk.

The Aluminium Industry of Japan.

Official statistics show that the yearly demand for aluminium in Japan amounts to over 4,000 tons. This amount comes entirely from foreign lands, America supplying 40 per cent., Norway 20 per cent., France 20 per cent. and England 20 per cent. Nothing is produced in Japan as yet. The imports are of ingots and slabs up to 99 per cent.

The following table denotes the imports since 1925:—

Year.	Quantity. Metric Tons.	Value. Yen.
1915 . . .	500	450,000
1918 . . .	886	1,670,000

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1921 . . .	1,809	1,811,000
1922 . . .	3,936	3,073,000
1923 . . .	3,600	3,050,000
1924 . . .	3,903	4,136,000
1925 . . .	4,600	5,860,000

There are over 100 aluminum rolling and aluminium work shops in Japan, but most of them are on a small scale except the Furukawa Denki Kogyo K.K., which produces 40 per cent. of the total output of aluminium manufactures. The Sumitomo house is said to have a plan to erect an aluminium works on a large scale. Aluminium table-wares, etc., and rolled plates and sheets made here are exported yearly to the value of over half a million yen, of which the chief part goes to China and South Sea countries.

The following table shows the exportation of these aluminium goods in the past six years:—

(In Thousands of Yen)

Year.	Amount.	Year.	Amount.
1920. .	999	1923	544
1921. .	301	1924	678
1922. .	568	1925	1,339

Japan produces no aluminium ores, which contain 50-70% of alumina. The Japanese products, which are available for alumina making are clay, which contains 25-35% of alumina and alumina phosphate, which contains 16-20% of alumina. In Manchuria, there is a clay, which contains more alumina than the above.

The Japan Aluminium Co., Ltd. in Nagano Prefecture made researches into the electrolysing of aluminium for four years from 1921 to 1925 with an official subsidy. It used alumina made by the sulphate of ammonia method of the Tokyo Industrial Laboratory, and also an electric machine designed by the Japan Carbon Co., Ltd., with which it could make aluminium of 98 or 99%. In this research, the temperature of electrolysing was rather too high (over 900 C.), which required 35,000 K. W. H. of electric current per ton of aluminium. But this may be reduced to less than 30,000 K. W. H., by the application of a chemical for electrolysing.

There is a sulphate of ammonia method invented by an engineer, Mr. Yamazaki, of the Tokyo Industrial Laboratory. One defect of this method is the use of high priced ammonia gas. If the loss of ammonia can be diminished in a degree, the cost of production will be about 150 yen per ton.

Another method is the treatment of alumina phosphate with caustic soda and soda ash, which was studied by the Oriental Sugar Manufacturing Co. According to this method 10 tons of aluminium ores can be produced with lime phosphate of 5-6 tons and alumina of 1.5-1.8 tons. This lime phosphate is unsoluble and is to be used as a fertilizer, aluminium being its by-product. The cost of production of alumina will be about 150 yen per ton by this method.

Still another is a sulphuric acid method, which treats powdered clay with sulphurous acid, producing basic aluminium sulphuric which is burnt for getting alumina. This is better than the above two methods, as it has no by-product, but its industrial value is still unknown, as it has been tested simply in the Tokyo Industrial Laboratory, according to a method invented by its Engineer Mr. H. Tanaka.

Other researches have been made. It

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is still hard to decide which of the methods is most suitable for adoption in Japan.

The production of aluminium in Japan was first projected at the beginning of the World War, when its price rose to 2,000 or 3,000 yen per ton. Then, the Nippon Keigin Seizo K. K. was established for the purpose, but its efforts in aluminium making were unsuccessful. Later, the Oriental Aluminium Co. was organized with Japanese and American capital, but it gave up work, as it was unsuccessful, too. Subsequently, a few enterprises have been set up recently. One of them is by the Fujita-gumi, which plans to make aluminium by the sulphate of ammonia method in co-operation with another party, if possible.

Another is the Taisei Kagaku Kogyo K.K., which projects manufacturing alumina and phosphoric manure by the application of a method of soda treatment invented by the Scientific Laboratory. It is building a factory near Tokyo, where 10,000 tons of phosphoric manure and 1,800 tons of alumina will be manufactured a year. The company is affliated with the Toyo Seito K.K.

Still another is the Daido Denryoku K.K., which intends to manufacture aluminium by the use of its surplus electric power and to electrolyse aluminium by importing alumina from France. Besides, the Mitsubishi, Furukawa and Nippon Denryoku firms are also studying means to manufacture aluminium.

The Hodaka sub-range, in the Nippon Alps.

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Second Oriental Red Cross Conference at Tokyo

UPON the invitation of the Japan Red Cross Society, and after consultation with the other Red Cross Societies of the Far East, it has been arranged that the Second Oriental Red Cross Conference shall open at Tokyo on Monday, November 15, 1926 at 3.00 p.m. It is hoped that delegates will arrange to arrive in Tokyo not later than November 14. The Conference will terminate on Tuesday, November 23.

The following Red Cross Societies are being invited to send delegates in an official capacity:

American Red Cross (Philippine Section).
Australian Red Cross.
Chinese Red Cross.
French Red Cross (Indo-Chinese Section).
Indian Red Cross.
Japan Red Cross.
Netherlands East Indies Red Cross.
New Zealand Red Cross.
Siamese Red Cross.

It is hoped that each of these Societies will be represented by a delegation consisting of at least one and not more than three delegates, assisted by such technical experts as may be designated to accompany the delegates. In the deliberations of the Conference, the delegation of each of the above named Societies will be entitled to one vote.

The following are being invited to send delegates in an advisory capacity:

Each Red Cross Society belonging to the League other than those listed above.
League of Nations.
International Labour Office.
Comité International de la Croix-Rouge.
International Union for Combating Tuberculosis.
International Union against the Venereal Peril.
International Council of Nurses.
China International Famine Relief Commission.
Rockefeller Foundation.
Pan-Pacific Union.
World Federation of Education Associations.
International Association of Secondary Teachers.

The delegation of each of the foregoing will be invited to present reports and participate in the discussions. In addition, invitations to attend the Conference in an advisory capacity may be issued by any of the Red Cross Societies officially participating, to any national organization in their respective countries which collaborates with the Red Cross in any phase of its peace time work.

The exact composition of the delegation which will represent the League Secretariat was to be decided by the Executive Committee at its meeting in April 1926. It is hoped that at least three delegates will be able to attend on behalf of the League, including, if possible, the Chairman of the Board of Governors, the Assistant Director General and the Director of the Health Division.

Following the practice adopted in the

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case of previous regional conferences, it is contemplated that each Red Cross Society will pay the expenses of its own delegation.

It is hoped that Red Cross Societies participating in the deliberations of the Conference will furnish in advance reports aimed at facilitating the discussion of the different questions on the agenda. Suggestions on this point are incorporated in the draft agenda annexed to the present memorandum.

Reports should be typed or printed in French, English or Japanese. Participating Societies have been requested either to make their own arrangements for their reports, or else to forward them to the League Secretariat in French or English before August 1 in order that they may be printed before distribution at the Conference.

Arrangements will be made by the Japan Red Cross and the League of Red Cross Societies for stenographic reports of the discussion, and for the publication of the reports and minutes of the Conference.

The official languages of the Conference will be English, French and Japanese. The Japan Red Cross has undertaken to provide for the translation of reports and for the interpretation of speeches into and out of the Japanese anguage.

ANNEX

Second Oriental Red Cross Conference, Tokyo, November 15, 1926.

AGENDA

N. B.—The draft agenda hereunder have been prepared by the League Secretariat and approved by the Japan Red Cross. Any Society officially participating in the Conference may, at any time before July 15, 1926, request the addition of further ques tions to the agenda.

I. General Questions

a) Propaganda calculated to increase the membership and resources of national Red Cross Societies.
(It is suggested that a written report be furnished by the Japan Red Cross and the discussion opened by the Siamese Red Cross delegation).

b) Red Cross co-operation with Government services and with official and private bodies working in related fields.
(Written report: Siamese Red Cross: discussion opened by the delegation of the Philippines Section of the American Red Cross).

c) Means of establishing closer and more effective co-operative relations between the national Red Cross Societies of the Far East.
(Written report: Netherlands East Indies Red Cross; discussion opened by the Japan Red Cross delegation).

II. Disaster Relief

a) Functions of the Relief Department or Committee at headquarters of a national Red Cross Society.
  i) Preventive action and technical study of relief questions.
  ii) Advance organization of relief in cooperation with the departments or committee in charge

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of nursing, Junior Red Cross, etc. with local Red Cross, Committees and with Governmental and private relief organizations.

iii) Training of personnel.

iv) Material and stores.

v) Financial basis of relief action.

Written report—Philippines Section, American Red Cross; opening of discussion—League delegate, delegation of the Japan Australian and Chinese Red Cross Secieties, respectively.

b) Cooperation between different national Red Cross Societies, especially Societies in the same geographical area on the basis of the principles set forth in the Draft Statutes of the proposed International Relief Union.

c) Responsibilities of the League Secretariat as the center of documentation and information in disaster relief matters and eventually as the Executive Agent of the International Relief Union.

Written report—League Secretariat.

Opening of discussion—Delegates of the Indo-Chinese Section of the French Red Cross; delegates of the Philippines Section, American Red Cross.

III. Health

a) Red Cross participation, in each of the countries represented at the Conference, and in the international field, in the campaign—

i) against tuberculosis.

ii) against venereal disease.

iii) against evils of opium and other dangerous drugs.

Written report—Indian Red Cross.

Opening of discussion—Delegates of the International Union for Combating Tuberculosis, International Union against the Venereal Peril and of the League of Nations, respectively.

b) Organization by national Red Cross Societies of dispensaries, sanatoria and other health institutions.

Written reports—Chinese and Siamese Red Crosses.

Opening of discussion—Indian Red Cross delegate.

c) Generalization by national Red Cross Societies of preventive inoculation against diseases for which this method has been proved efficacious (smallpox, typhoid fever, dysentery, diphtheria, cholera, plague).

Written report—League Secretariat.

Opening of discussion—Japan Red Cross delegate.

IV. Nursing

a) Composition and functions of national Red Cross nursing committees.

Written report—League Secretariat.

Opening of discussion—Australian Red Cross delegate.

b) Registration of Red Cross Nurses.

Written report—American Red Cross.

Opening of discussion—Japanese

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Red Cross delegate.

c) Nursing legislation, iusurance, etc.
Written report—New Zealand Red Cross.
Opening of discussion—Siamese Red Cross delegate.

d) Organization of nursing schools, training of—
i) teachers of nursing.
ii) institutional nurses.
iii) public health nurses.
Written reports—Japan, Chinese and American Red Cross Societies respectively.
Opening of discussion—Chinese, American and New Zealand Red Cross Societies delegates respectively.

e) Principles and organization of public health nursing service.
Written report—Siamese Red Cross.
Opening of discussion—League delegate.

V. Junior Red Cross

a) Fundamental principles of the Junior Red Cross.
i) Purpose.
ii) Organization.
iii) Propaganda.
Written report—Australian Red Cross.
Opening of discussion—American, Japan and New Zealand Red Cross delegates respectively.

b) Enrolment and organization of Junior Red Cross groups among children not attending school.
Written report—Siamese Red Cross.
Opening of discussion—Japan Red Cross delegate.

c) Acquisition and practice by children of sound health habits.

d) Civic activities of Junior Red Cross members; establishment and maintenance of friendly relations between Junior groups in the same and in different countries; technique of interschool correspondence.
Written reports—Japan Red Cross.
Opening of discussion—Australian Red Cross delegate.

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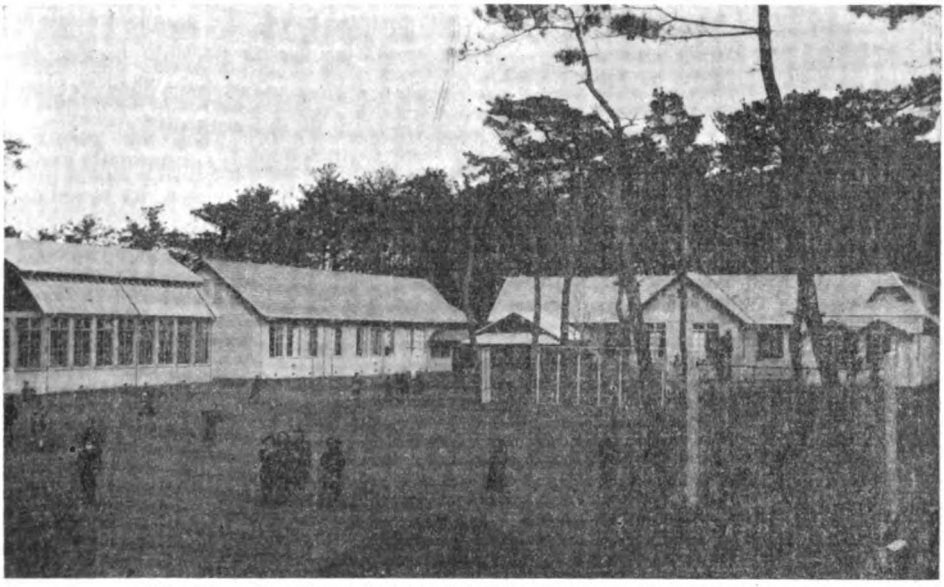
Seaside School of the Japan Red Cross

THE Japan Red Cross Society's Chiba Chapter established a seaside school at Tomiura, Chiba Prefecture, which was opened on January 8, 1925. The chapter had been providing a temporary sanatorium in the forestry or at the seaside during the summer school vacation for the promotion of the health of weak children in its care for two or three weeks, with very beneficial results. Encouraged by this, the chapter planned and set on foot the above school as a permanent establishment, in order to give recreation to children for a longer period than before.

The school is situated on the shore at Tomiura-mura, Awa-gori, Chiba-ken, about 12 *cho* from Tomiura Station on the Hojo Line and about 10 *cho* from Nako-Funagata Station on the same line. The place faces Tomiura Bay to the west through a national protected forest, and Tateyama Bay to the south across a promontory while at the north, it is backed by mountains and hills which keep off the northerly wind. It is, therefore, warm in winter and cool in summer. It has pure air and enjoys fine views. Morever, it has facilities of communication. These things makes it a very suitable place for the school.

The school ground covers an area of about 3,300 *tsubo*, and the national protected forest near it covers about 10,000 *tsubo*. This forest is thick with pine trees and will be used as a place of instruction and playgound by the school, with official permission.

The building, covering an area of about 4,016 *tsubo*, consists of a schoolhouse and a dormitory. It is well equipped, with special scrupulous care for the health of the children. The seashore has facilities for surf bathing.



The Japan Red Cross Seaside School at Tomiura, Chiba Prefecture.

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The school has as its faculty a head-master, a master, three nurses, of whom two additionally act as masters, and a clerk. They all live almost together with the pupils like their fathers and mothers, leading them, who are away from home, with love and kindness.

The pupils who have been chosen from the third to sixth year classes of the ordinary primary schools in Chiba Prefecture, are delicate but are not affected by tuberculosis or any other infectious disease, and are selected on receipt of their applications for admission. The school term is three months.

During 1925, 173 children were admitted, 98 boys and 75 girls. Classified as to age, sex and periods, the figures stand as follow:—

Age	1st Term. Jan. 1- Mar. 21	2nd Term. Apr. 6- June 24	3rd Term. July 6- Sept. 21	4th Term. Oct. 5- Dec. 21	Total.
8 Years :					
Boys . .	0	0	0	0	0
Girls . .	0	1	1	0	2
9 Years :					
Boys . .	5	3	6	3	17
Girls . .	4	4	4	3	15
10 Years :					
Boys . .	4	8	9	4	25
Girls . .	6	7	5	7	25
11 Years :					
Boys . .	9	4	6	7	26
Girls . .	6	3	4	5	18
12 Years:					
Boys . .	10	6	3	8	27
Girls . .	4	2	5	3	14
13 Years;					
Boys . .	0	2	0	1	3
Girls . .	0	0	0	1	1
Total:					
Boys . .	28	23	24	23	98
Girls . .	20	17	19	19	75

The object of the school is to improve the constitution of delicate children and to promote their health, while they are given school work. It is different from the common primary school in that it admits only delicate children and these children live in a dormitory, away from their home life. Its educational policy was established with the key-note of these characteristic feature: aiming at keeping the children always pleasant, not making them fatigued nor overworked, at making them accustomed to study at their own free will, at valuing their selfcontrol impulses, and leading them thoroughly and individually according to their personality. Each pupil has been examined, therefore, as to his constitution and mentality and efforts have been made to cultivate good sanitary habits among them and to accustom them to a rational life.

The daily lesson is somewhat varied according to the season, but it was made up with special regard to the object that the hours of sleep, school work, athletics and rest are fixed, the pupils are allowed to avoid as far as possible mental restraint, and they spend their days pleasantly in the spirit of self-control.

The daily schedule substantially consists in rubbing the body with a dry towel upon rising, quiet sitting, worshipping, morning greeting, the head-master's speech, breathing exercise, physical examination, breakfasting, the taking of lessons in fixed hours, medical examination, lunching, lessons for fixed hours and the school physician's sanitary speech. Then, it is playtime, in which between meals are given, after which another physical examination is made, and bath and evening meals are t ken. Finally, the pupils

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sit quiet and rub the body with a dry towel, after which they go to bed. They are made to put the bedding and room in order, arrange their hair, wash their face and clean the room in a spirit of self-control.

In playtime, they take a walk on the seashore. Every Saturday evening they hold a gathering and every Sunday they go on an outing.

This school life has produced very satisfactory physical and mental results in the pupils. The following table shows how the pupils have been improved in height, chest measurement, and weight, which may be taken as a basis of consideration of the above results:—

Period	Increase of Height.		Increase of Chest.		Increase of Weight.	
	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.
	Sun	*Sun*	*Sun*	*Sun*	*Mom.*	*Mom.*
1st Period	0.3	0.2	0,2	0.1	403	451
2nd „	0.5	0.4	0.7	0.6	441	371
3rd „	0.4	0.4	0.7	0.8	402	454
4th „	0.4	0.4	0.7	1.1	570	773

The above figures are the average per boy or girl and represent results of physical examinations made of the pupils at the time of admittance and graduation.

From the above table, it may be seen that the physical development of the children during the three months' recreation period in this school has been better than the standard physical development of children in the whole country, most of whom are commonly healthy, given in statistics of the Department of Education, being 1.3 times in height, 5.7 times in chest measurement and 3.3 times in weight as much as the above standard. One noteworthy fact is that in the fourth period, the weight increased much more than in the second period.

The pupils have received great beneficial effect to their mentality and particularly, their training in an orderly life has brought good results beyond expectation.

The weekly schedule of their lesson-hours has been seven or eight hours under that in the ordinary primary school, in consideration of their delicate health, and no home task and selfpractice have been encouraged among them. Yet they have not been behind ordinary primary school children in their advance in learning, if not ahead of them.

Another thing, which is particularly worthy of note, is that the pupils' character has been changed by the correction of bad habits and the cultivation of good character.

The school inquired of the condition of its graduates at their primary schools or homes, and got 37 replies, of which the following may be given as showing how the pupils were improved:—

1. They grew fat and gained colour (31 replies)
2. They became more lively than before (30 replies)
3. They spontaneously got into the habit of learning (20 replies)
4. They improved in manner and speaking (18 replies)
5. They keep order (15 replies)
6. They ceased to be wayward and became gentle and kind (14 replies)
7. They ceased to be fastidious about food (7 replies)
8. They became more courageous than before (5 replies)
9. They came to do good things spontaneously (5 replies)
10. They advanced in ideas of sanitation, enhanced in the feeling of reverence and like athletics and singing more than before (30 replies)
11. Seven other replies

The Red Cross directorate feel gratified that the school has been able to produce so great mental and physical effects on children in the short period of one year that has passed since it was established.

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Mountain and Shore

BOTH land and sea of Japan offer summer resorts with scenery of extreme beauty everywhere.

Nearest Tokyo is Kamakura, only one hour and a half by train from the capital. Kamakura is the old centre of the Minamoto Shogunate Government, established by Yoritomo Minamoto, the first Shogun of Japan.

There are many examples of the art and building craft of the Kamakura Era, such as Tsurugaoka Hachiman Shrine, the Great Image of Buddha of Hase, Kenchoji Temple, and Engakuji Temple. The seashore with its white sands and green pines offers good sea-bathing. Afar is seen Mt. Fuji, and near at hand lies the picture-like Enoshima Isle floating between sea and sky. The Kaihin Hotel here is in Western style.

Hakone Mountains are noted for Yumoto, Tonosawa, Kiga, Sengoku, Miyanoshita and others, the so-called Seven Hot-Springs of Hakone. There is also Lake Ashinoko, amid the summits of the range representative of the mountain lakes of Japan. At Owakidani and Kowakidani vapour is constantly pouring out. The Fujiya Hotel has perfect accommodation for foreign travellers.

In Idzu Province there are Atami and Ito, sea-side hot-springs. Since the great earthquake of 1923 communication and transportation have been restored, and hotels have been reconstructed. Atami Hotel has been newly built. An interesting trip is to visit Atsukawa, Yadzu and Shimokamo hot-springs on the Idzu beach by steamer. Although there is no foreign style hotel in those places, it is of interest to visit them for the purpose of getting familiar with the genuine characteristics of the Japanese people and experience the Japanese manner of living. Other hot-springs in Idzu Province are Yugawara, Nagaoka, Shuzenji and Yugashima, all of which are reached by motor-car.

There are five paths for climbing Mt. Fuji, each of which is of characteristic interest. At Fuji Station on the Government railway line change to the Fuji Minobu Railway and alight at Omiya. From here is the Omiya Path. The Gotemba Path is for climbing from Gotemba Station on the Tokaido Line. The Subashiri Path is for climbing from Subashiri. If you alight at Susono Station and make the ascent from Suyama you are taking the Suyama Path. The Yoshida Path is in Kai Province. Whichever path is taken, there are provided facilities of motor-car, bus, or horseback. "Susono-meguri" or "travelling round the base of Mt. Fuji" is in full swing nowadays. The most popular way of climbing Fuji is alighting at Gotemba Station, entering Kai Province via Kagosaka pass, visiting the five lakes, Yamanaka, Kawaguchi, Nishi-no-umi, Shoji and Motosu, and the dense forests in the neighbourhood. Lakes Kawaguchi and Nishi-no-umi have motor-boats, and in the vicinity of Lake Shoji is Mt. Eboshi, which has a panorama of the vicinity and Mt. Fuji in an infinite variety of views, morning and evening.

Near Numadzu Station are many fine

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sea-bathing places, such as Sembonmatsu, Ganyudo, Ushibuse, Shidzuura, Mito, Heda and others, all of which have facilities of motor-bus and hire automobiles.

At Okitsu and Ejiri are found sea-bathing resorts and in front of them stretches the pine-grove peninsula of Miho with Mt. Fuji as background. Near here is situated the Toshogu Shrine on Mt. Kuno, a mausoleum of Iyeyasu the first Tokugawa Shogun.

On this Suruga Bay you can enjoy the peaceful waters, fresh fish and picturesque scenery in about two nights' stay. At Namadzu and Okitsu inn accommodations are adequate.

By taking the Chuo or Central Railway Line from Tokyo, (Iidamachi or Shinjuku stations) you can enjoy the beauty of a variety of mountainous view.

Kamisuwa and Shimosuwa are situated on the shore of Lake Suwa, widely known as a skating place in winter and for swimming in summer. The lgke is situated at the height of 2,200 feet above sea-level. There are good hot-springs at both places.

Tatsuno Station is most convenient for descending the Tenryu Rapides, the river flowing through a valley with precipices standing like screens on both banks.

The most convenient way of climbing the North Nippon Alps is to slight at Matsumoto Station, and take the Chikuma Electric Railway there to Shimajima Station, reached after a 9.8 miles' ride. Kamikochi, widely known for the beauty of its plateau scenery is easily reached by motor-car from Shimajima Station. There are primitive forests in the vicinity. Kamikochi is rituated 5,000 feet above sea-level. In the neighbourhood tower Mt. Yaketake which erupted in 1915, a group of the North Nippon Alps Range such as Mt. Hodaka, Mt. Yarigatake and others. Also the Hakkotsu Hot-Spring is found in this neighbourhood, with stalactite grottoes, and stones known as *arare-ishi* and *konohaishi*. Mt. Norikura and Mt. Tsubame, well known peaks of the Nippon Alps, also tower high in the air.

If you take the Shinano Railway from Matsumoto Station in Shinano Province, Omachi Station is reached at a distance of 21.8 miles. In this neighbourhood are the popular hot-springs Nakafusa and Ariake. Omachi and Nakafusa Hot-Spring are the starting point, in this direction, of mountaineers climbing the Japanese Alps. It is the shortest cut to make the ascent of Mts. Tsubame, Yarigatake, Jonentake, Eboshitake, Rengetake and Harinokidake. For climbing Mt. Hakuba, popular on account of the comparative easiness of climbing and its abundance of scenic beauties, it is advisable to start at Yotsuya six miles to the north of the mountain. To reach Yotsuya one can hire a motor-car. On the way the three lakes, Kizaki, Nakatsuna and Aoki make frequent apperances from among thick wood; in the west stands a range, part of the North Alps; the scenery is said to resemble that in Switzerland.

By about eleven hours' travel in train from Shinjuku Station you will arrive at Kiso Fukushima, the foremost town in the Kiso Valley in the heart of Shinano Province. Mt. Ontake towers nine *ri* north-we t of Fukushima. The mountain is the principal peak of the North Nippon Alps, being 16,000 feet above sea-level. One can hire a sedan-chair at Fukushima

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for climbing it. On the summit is the Ontake Shrine, to which a train of white-gawned pilgrims go to worship during summer.

Nikko, one of the greatest sights in Japan, is reached by train from Tokyo in about four hours and a half. Mountains, waterfalls, lakes, clear rivulets, plains, hot-springs, magnificent shrines and temples, here make a rare concentration of beauty.

From Nishinasuno Station on the Tohoku Railway the famous Shiobara Hot-Spring is reached after a short motor drive. Shiobara consists of ten hot-springs; namely, Oami, Fukuwata, Shiogama, Shionoyu, Hataori, Monzen and Sumaki along the Hoki River. Descend from the train at Kuroiso Station and at a distance of 4 *ri* 6 *cho*, the Nasu Hot-Springs is reached. Here there are eight hot-springs: Yumoto, Shinnasu, Kita, Benten, and others, all of which have been noted since time immemorial.

From Fukushima Station, 168 miles from Tokyo, at a distance of 2 *ri* 30 *cho* to the north-west, the Iizaka Hot-Spring is situated. Across the Surigami River is the Yuno Hot-Spring. Both the Iizaka and Yuno Hot-Springs are famous for bathing-houses built on rocks, queer in form. The place is sequestered and has many fine hot-srings. These two springs are popular among the Japanese in general.

Sendai, the largest city in North-Eastern Japan, can be reached in about eleven hours from Tokyo. The Shiogama line from Sendai goes to Matsushima, one of the three grand views of Japan. You can return to Matsushima Station by boat and to Sendai by train. Matsushima often referred to in this magazine, displays the beautiful view of innumerable small isles scattered over Matsushima Bay. There are hotels on Western lines such as Katsurajima Hotel, Park Hotel, Matsushima Hotel, Tokyo Hotel, etc. Each island is covered with velvety green pine-trees, and the whole view presents itself as a tray landscape, on a vast scale. Katsurajima Isle, fourth in size in the Bay, offers sea-bathing. At Shiogama also is a sea-bathing place.

Take the train on the Takasaki line from Tokyo to Shibukawa Station, to reach Ikao, noted hot-springs. From Shibukawa electric cars and automobiles go to Ikao. Ikao is situated on the lower slope of Mt. Haruna.

Mt. Haruna has an ascent of four miles and on the summit plateau lies Lake Haruna, in an old crater, at a height of 3,900 feet above sea-level. The beauty of the lake is widely known. During the winter there is good ski-ing here.

The Shima Hot-Spring is in the depths of the mountains, nearly nine miles from Shibukawa Station. Many Tokyo people visit the place now-a-days, because the spring is beneficial for stomach and intestinal diseases, and because of its scenic beauties along the Shinyu River.

Alight at Maebashi Station and go north for six *ri*, and you will come to Mt. Akagi, the heighest mountain in Kodzuke Province, 6,200 feet above sea-level, with a large lake on the summit.

In forty-one miles' ride from Tokyo by train Tsuchiura is reached, on the Joban or Hitachi-Iwaki line. Tsuchiura is on Lake Kasumigaura, the second largest in Japan. A long strand and

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indented inlets display a beauty beyond description Mt. Tsukuba is reached by a twenty-four miles' ride on the Tsukuba Railway line from Tsuchiura. Although Mt. Tsukuba is not very high, being no more than 3,000 feet above sea-level, it is renowned on account of the fine view from its summit as it towers isolated in the plain. A cable-car goes from Tsukuba-machi to the saddle between the twin peaks.

Beyond the city of Mito there is a line of sea-bathing places such as Oarai, Hiraiso, Omika, Kaharago and Sukegawa, all of which face the broad expanse of the Pacific Ocean. It may be of more interest to visit Oarai and other such beaches once in a while and enjoy the bold ocean beauty there instead of too frequent visits to Kamakura which is too commonly known.

Near Osaka there are such noted bathing beaches as Sakai, Hamadera, Takashigahama Wakanoura, Mikage, Ashiya ane Nishinomiya; beyond Kobe are Suma, Maiko, Tarumi and Akashi. As these beaches face the Inland Sea, the water is calm and clear. At front are Awajishima Isle and the mountains of Shikoku. Places of note described in fiction, poem and traditional records since the Heian Era are to be seen here and there.

In regard to mountains west of Osaka, mention should be made of Mt. Yoshino. For climbing Mt. Yoshino, you take the Kansai line, from Osaka and alighting at Yoshinoguchi Station, via Oji. The mountain is a little less than two miles south-east of Yoshinoguchi. Mt. Yoshino is the extreme end of Mt. Kimbusen, the northern corner of the Yoshino range. In spring the cherry-blossoms are so beautiful they are called Hitome Sembon or "A Thousand Trees at One Glance." In this neighbourhood are the old site of the temporary imperial headquarters of the Emperors of the Southern Dynasty, the old castles and ruins of the dwellings of Masashige Kusunoki and Masatsura, his son, both illustrious for their extreme loyalty to the Emperors of the Southern Dynasty. A poem says: "Kasho yorimo Gunsho ni Kanashi Yoshinoyama" which means "Mt. Yoshino makes us recollect sad events in the chronicles of war rather than cheerful episodes in books of poems."

Alight at Hashimoto for the sacred Mt. Koya, which stands 4 *ri* 19 *cho* south-west of the station. Or you may alight at Koyaguchi Station whence the mountain is three *ri* and a half to the south. On the summit is the Kongobuji Temple built by the renowned saint Kobo Daishi. The temple buildings are scattered over the top of the mountain. For the convenience of travellers, the temple is willing to put them up overnight.

Mt. Hiei north-east of Kyoto is the shelter of the Enryakuji Temple, erected by Denkyo Daishi, another celebrated saint. Lake Biwa is seen in the distance. Old cryptomerias tower high, and the place is suitable for a summer trip being cool even in the heat of summer. Many foreign residents and students come here to spend their summer vacation. There are two paths for climbing Mt. Hiei: the Otsu road from Omi, alighting at Otsu Station on the Tokaido line: and by crossing Shirakawa in the outskirts of Kyoto in Yamashiro Province. One can hire a sedan-chair, or climb afoot.

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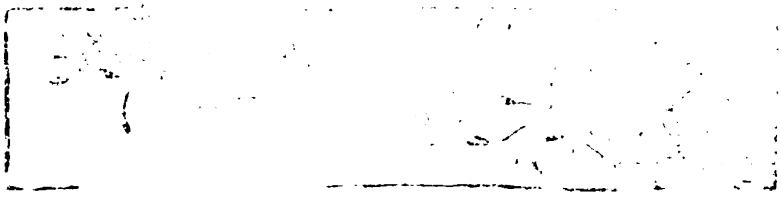

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In the neighbourhood of Kobe stands Mt. Rokko, the climbing of which is of interest. Miyajima or Itsukushima in Aki Province, one of the three grand views of Japan, can be reached in about seven hours' ride by train from Kobe. Alighting at Miyajima Station, you take a small steam-launch. The shrine is erected in the heart of a small bay, and at high tide it seams to float on the water, a picturesque sight. Particularly is it beautiful when its lanterns are fully lit up. Hills stand at the rear, and fire-flies add to the romance of the place in summer. Miyajima Hotel has Western accommodation.

A ferry from Uno Station on the Sanyo line goes to Takamatsu Harbour in Shikoku. Mt. Gokenzan is reached by tramway from Takamatsu. The mountain is known for its queer shaped rocks, the summit being five sharp-pointed rocks. The name Goken or Five Swords emanates from this fact.

Shodoshima is an island in the Inland Sea near Takamatsu. Between Takamatsu and Sakate Harbour on the island there is steamer service twice a day. Kankakei, picturesque mountain scenery, is located two *ri* from Sakate. Grottoes and curious chaped rocks stand here and there and waterfalls and rivulets add to the view. The scenery is said to excel that of the famous Yabakei in Kyushu. The maples leaves in autumn there are splendid, while in summer also the place is well worth visiting. The late Emperor Meiji once visited Kankakei as has also the reigning Emperor.

The Whirlpool of Awa (Awa no Naruto) is a phenomenon which occurs at high tide in the middle of the strait between Awajishima Isle and Muya Harbour, Shikoku. In order to see it go to Komatsushima Harbour from Osaka by steamer, and then from the station in the city of Tokushima, one may drive by moter-car as far as Muya.

There are many more landscapes and seascapes worthy of visiting but this article has been confined to those which can be visited comparatively easily from Tokyo, Osaka or Kobe. Karuizawa is too well known to be discussed and has been purposely omitted.

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TWO *NO* FARCES

Persimmon-Yamabushi.

"Here I am, a strolling monk fresh from Mt. Katsuragi to which I've made a pilgrimage and where I've had full practice of religious austerities," said a *Yamabushi* or strolling priest. "Now I'm on my way home. I'll take the opportunity, and call on my parishioners. Well, let me go on slowly. Oh! walking and walking in this way, I've got somewhat hungry and would like to eat something. But, alas! the next village is still far; what shall I do?—My! a fine persimmon tree over there! It bears sweet-looking fruits. Let me have one of them."

There came the owner of the persimmon tree, who said:

"Here I am, a man living in this neighbourhood. Let me make my rounds today as usual. I'm much troubled by crows having their eyes on the fruits when they get sweet. What's this?—one of the calyxes is dropped on the ground; that hateful crow must have eaten a fruit. Oh! here are pips lying on the ground. Likely there is the crow in the tree." Looking up to the tree he cried:

"My eyes! It's no crow, but a *yamabushi* there in the tree. Detestable fellow! What shall I do with him? Well, let me josh him. Ha! ha! a big monkey high up in the tree. He is esting persimmons."

"The owner of the tree has caught me. What a nuisance! What shall I do now?" said the monk in the tree.

"I see, that fellow in the tree is a monkey. If it is a monkey at all, it should scrach its fur and eat the fleas on its skin. That monkey does not scratch its body. What a funny monkey it is!" cried out the tree-owner.

"Bless me! that tree-owner calls me a monkey,—a monkey who does not scratch his body, he says. Then, I must scratch my body, mustn't I?"

"Oh! look! he is scratching. Really, he looks like a monkey. But, if it is a real monkey at all, it ought to cry like a monkey. How about it?"

"If he talks like that, shall I not let him hear a monkey's cry? Kee, kee." (He makes an imitation of a monkey's voice.)

"Now, beyond doubt, it is a mon-

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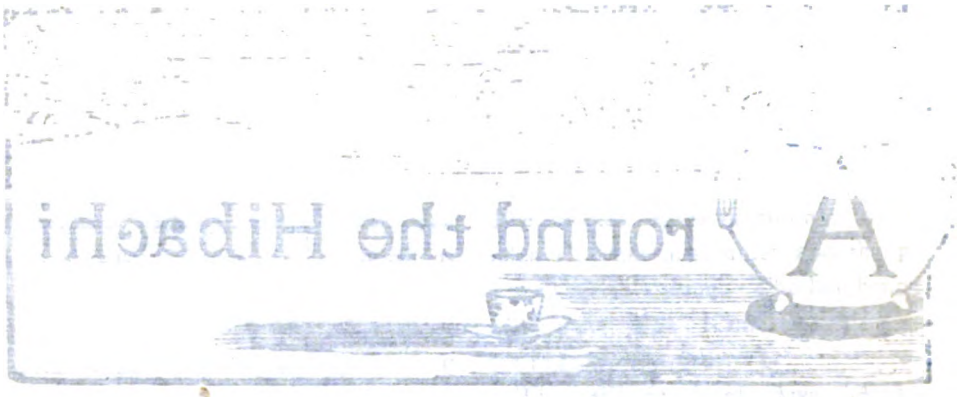
A round the Hibachi

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key," said the owner. "But, looking at him more carefully, he rather looks like a dog."

"This time he calls me a dog."

"If it is really a dog, it should bark."

"Hum! I can't but bark. Bow wow."

"There! it barks. Pon my word, it is a dog, not a monkey. But, though it looks like a dog, it is rather a kite, it seems."

"Oh! this time he says I'm a kite."

"If he is a kite, why doesn't it fly?"

"Then I have to try to fly, havn't I?"

"If it is a kite, it ought to fly, it ought to fly. Behold! it flies." At this moment the strolling monk cried:

"Oh! the pain—the pain —man! over there. While I was in the top of the tree you called me, this very exalted monk, a monkey, a dog, a kite, and what not. What did you have my hip dislocated for? Here, hurry up, cure it on this very spot and restore it as before."

"What do you say? you rascal! You stole the persimmon and ate it up. If you feel it a shame, apologize at once and be away meekly."

"Oh! that abominable fellow. I'll let you have an awful time of it, by virtue of a priest's dignity."

"You have stolen the persimmon and are still quibbling, audacious fellow. Down with it and get away as soon as you can."

"Are you still saying such a cheeky thing? I'll turn you into a lunatic by means of a *yamabushi's* magic."

"Hold your tongue, *yamabushi*. How can you do such a thing? It's impossible."

"Are you sure it is impossible? On the part of a *yamabushi*, he has gone through ascetic practices, following the steps of the great fakir, lying on mountains and fields. All the adversities of the world he has experienced. And I am a *yamabushi*. How should it be impossible for me to convert you into an insane man? Now, look here, I'll pray for the transformation." "None of your cheekiness! 'Now I'll pray, I'll pray.' Boron, boron,—" (No effect at all of the magic power of the monk. Laughter.)

Sake-Peddler.

"I'm from this neighbourhood," said a woman. "There is a new fair at Kawara today. I am going there to peddle sake as usual. Indeed, as it is very fine today there'll be a huge crowd, to be sure. Oh! the fair is already reached. Let me erect my stall here." So saying, she erects a wooden pole, at the top of which are attached cedar leaves. (Cedar leaves are a sign of a saké-shop in Japan.)

"Here I am, a man of this vicinity." said a man, "Today the Kawara Fair is opened. I am intending to go to the fair and see a lot of exhibits there. Young men, are you there?"

"Yes, Sir, here we are," said two lads.

"Well, let's go to the fair of Kawara," said the guest.

"We are glad of that."

"Well then, follow me, follow me. While I'm talking in this manner, we are already arrived at the Fair. A woman is selling saké. Now let us have a drink. Come on, young men."

"Please, gentlemen, take as much as you like. Mine is the best saké brewed from the best rice."

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"Here I am, a man named Kawara Taro. I've sent my wife to the fair of Kawara, and let her sell saké. A few minutes ago I went over there and told her to let me have a drink, so that I might test if it is good saké or not. But she refused to let me drink, on the pretence that she had not yet sold even a drop to a cusiomer. I hate her. Well, let me go there and interrupt her trade. I've hit upon an idea. What! so many people crowded around my wife's stall. Who they are, I don't know, but they seem to be buyers. I say, men there. I have something to tell you."

"What is the matter?" asked the three men.

"Oh, nothing particular. I took a drink of that saké a few moments ago, and, to my great surprise, it was quite sour, as if it were vinegar. How could one drink such sour saké? Don't take it for Heaven's sake, or you'll get poisoned."

"Oh, is it so? Thank you for your kind advice. Then let's take a drink somewhere else. Come along, come along."

"I say, gentlemen, all what he says is a barefaced lie," cried the woman. "On the contrary, my sake is excellent. If you should find it of a bad quality, I'll not ask you for money. I say, I say. —Ah! they are gone."

"What joy, what joy! I've completely succeeded in preventing her business. Oh, there she comes. She is coming again. How was your business? With such a huge crowd as this, you ought to have had very good trade haven't you? I've brought with me string on which to thread the coins. Here you are, hand me the coins you've earned."

"What right have you to say so? While you interrupted me by all means from selling sake, how can you ask me for proceeds? there can never come any money with me. A fool you are. Whose loss is it, whose expense is it, tell me?"

"What d'ye say? No cash with you? Hateful woman. Then, you must have been playing about, without doing trade. Worse than that, you make a fool of your husband. I can't bear with you. Come, I'll beat you to death."

"What do you do with me? Do you assault me with that signboard of saké? How sad I am, how sad I am. Oh—the pain—the pain—Now I have an idea. Well, first of all, have a drink, and then strike me, kick me, as you like. Here you are, a cup of saké."

"Why? When I asked you for a drink you refused, and now you tell me to drink. I shall never take even a drop. Instead of that, I'm ready to smash that cup and that bottle—"

"Oh, don't be so short-tempered. Don't smash them, but drink saké anyhow."

"What d'ye say? Instead of smashing the cup and bottle, drink sake, eh?

"Just so, you are in the right. It's no use to destroy the cup and bottle, as you say. Well then, let me have a drink."

"Yes, drink, drink. Sit down and drink."

"Well, well, pour it, pour it."

"Very well, my dear, I'll pour it."

"Then I'll take a drink. Good gracious! What good saké this is. As I was very careful in buying today, this saké is much better than usual."

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"Have another cup, please."

"You are right. I can't be content with only one cup or two. Come on, my dear, come on. Pour in more, pour in more. The more I take, the more delicious it tastes. Now, it's your turn. You will take some, won't you?"

"No, dear, I don't care much for sake. You seem to be already a little intoxicated, aren't you?"

"How can I be intoxicated with such a little? Don't hesitate, pour in more. The more I take, the more comfortable I feel. Then, I'll swallow all at a gulp."

"All right, my dear, I'll pour cup after cup."

"What are doing with me? However I may drink at a gulp, who told you to pour saké on my head? You detestable woman, I'll kill you."

"Oh, look out, you are now entirely intoxicated. What are you going to do with the stick in your hand, while you are so drunk that you cannot even draw yourself up on your legs. What a funny figure you make!"

"What is funny? Where do you run away? I'll never let you go, never let you go!" (Thus the wife makes her exit, and the husband follows her, running after her totteringly under the influence of alcohol.)

NOTE:—This *no* farce is a kind of comedy dramatized in the Ashikaga Era, its chief object being to make laughter. As compared with the *No-gaku*, which is of a similar nature to the Grand Opera in the West, this *Kyogen* (farce) resembles the operette in Europe. Observing it at the present day, it is simple, naïve and somewhat antique, in view of its being intermingled with singing and dancing. And, its characteristics lie in this fact, that there is no background used, nor any large scale or bombastic scenery, the players only appearing in such dresses as worn by the characters on the stage. However, a woman impersonator never makes any face-toilet, confining himself to wearing a woman's headgear or a hood so as to show he a has female character.

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The Editor's Diary

By Percy Whiteing

Disturbances by Provincial Mobs

During July there have been extraordinary mob riots in various provincial cities and towns. The most sensational occurred on July 18 in Nagano, an important city in north central Japan and seat of government of the large prefecture of Nagano. In the disturbances, Mr. Umeya and Mr. Takeshita, governor and chief of police, respectively, of the prefecture, were rather badly injured. The cause of the rioting was a most peculiar one. Some time ago the regulations respecting prefectural governments were changed, conferring increased powers of autonomy on the governor and assembly. The intent of the central government evidently was to enable the governor to take decisions, respecting certain affairs with more freedom than had hitherto been the case, and without consulting with the authorities in Tokyo, necessarily. Certain sections of the people in the countryside, in Nagano prefecture, however, seem to have thought that they should partake in a larger share in the newly achieved autonomy, or, at any rate, that the governor had abused his power. The focus of the trouble was that Governor Umeya, with the consent of the assembly which he called in extraordinary session in June, abolished three police stations and fourteen police sub-stations in as many towns and villages in the prefecture, to take effect in July. This unusual action the people of the places affected strongly resented. They made protests to the governor and finally to the central government in Tokyo, but without effect. It might seem that the citizens should be highly pleased at such a compliment to their law-abiding qualities as the abolition or reduction of police stations, to say nothing of the resulting curtailment of budgetary expenditure, and this, no doubt, was the well-meant intention of the enlightened governor. It should be mentioned, parenthetically, that prefectural governors are appointed from the official class by the central government in power—usually being changed with a change in cabinet—rarely being natives of the prefectures they are sent to govern; and Governor Umeya, evidently, was out of touch with the sentiment among the people in the interior of his province. Now a police chief in Japan has considerably more functions than merely that of watching people to see that they do not do wrong or to see that they are punished when they do. He is regarded as a symbol of dignity, and with a good deal of awe, by country people. The presence of a local police chief, with his satellites, thus lends importance to a place, according to their way of thinking, and moreover means a good bit of business to the tradespeople. Accordingly, when their protests went unheeded, people of Iwamurata, Nakano, Yashiro, and other towns and villages, about 2,000 strong, invaded the prefectural capital, worked up

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their excitement at a mass meeting, assaulted the residence of the governor, threw him down from the second story balcony and kicked and beat him with geta (wooden clogs), and similarly attacked the prefectural chief of police and prominent members of the assembly. The police of Nagano city seems to have been paralyzed, as they were powerless to stop the riot. The people of Nagano are throughly indignant at the outrage to their city. The police rallied and arrested a number of men suspected of having taken part in the rioting, and this led to a fresh outburst in the town of Nakano, where a mob of several hundred, shortly after midnight on July 20, attacked the police station there and overcoming the local police force smashed up parts of the building, and furniture, by way of protest against the arrests. The central government is reported to have ordered a strict investigation, and drastic punishment of the leaders of the rioting country people. Governor Umeya and his subordinates are reported to have tendered their resignations—not, be it understood, by way of submitting to the dissatisfaction of the rioters, but as apology to the central government for not having kept order in the province—but whether the resignations will be accepted or not is not known at this writing. In the meantime, a number of local police chiefs in the prefecture have resigned in protest against the governor's policy of police curtailment. Of much interest from the foreign point of view is the fact that Karuizawa, a straggling town situated on a mountain plateau near the volcano Asama, in Nagano prefecture, and an internationally known summer resort, is one of the places that has had its police station reduced to the status of an inferior sub-station. Karuizawa is the most popular summer resort in Japan, and, indeed, one of the most favored in the Far East. In July and August its population is swelled by the influx of thousands of foreigners, especially missionaries, as well as more thousands of well-o-do Japanese, who of late years have begun to appreciate the attractions of the place, which was "discovered" by foreign residents. The police reduction takes place just when Karuizawa is entering the heght of the season. Murders of foreigners in Japan are rare, and old residents are recalling a sensational case that took place a few years ago, when a foreign summer resident and his wife were killed in their Karuizawa cottage by a Japanese burglar. Those satirically inclined may take the view that the Nagano rioters took the violent steps they did to prove conclusively that they need full police control, but that, of course, is far from being the case. It may appear to outside observers that the uprising had a revolutionary aspect, but it is certain that that likewise is nowhere near the truth. The fact is that the people especially of the north are hardy, industrious, honest and high-spirited, and are quick to resent anything that savors of infringing on their rights or interests. This motive undoubtedly was at the bottom of their strong-handed action, however much what they actually did is to be deplored. There have been sinister reports that the so-called socialists, radicals, and those of communistic tendencies, as well as members of the "Suiheisha" (a widespread society of the former "eta" or social outcasts, established to

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improve their standing in the nation) were involved in the disturbances. To what extent these reports are true is not yet public property, but the strong probability is that any such efforts were confined to endeavoring to slide into and inflame an agitation that originated in quite other causes and was already under way, and to take advantage of the opportunity to spread their propaganda.

Disputes over Water Rights

Plentiful water is a vital necessity to the farmers for the all-important rice crop, during June, which normally is the rainy season. This year little rain fell when it was most needed, and the farmers in many parts of the country are in great distress. The result is that any water available in streams, etc., is eagerly sought for, and this has led to more or less serious disturbances in several prefectures. They happened to take place at about the same time as the Nagano riots. The recurrence of an old dispute about the control of a river dam in Yamagata prefecture, in north central Japan led to a fight with stones, sticks, and other rustic weapons between several handred infuriated farmers, from two villages on one side and one on the other. No one was killed, but many were injured. Similar outbreaks occurred between villagers in Niigata prefecture, in north west Japan, and in Gumma prefecture, in the center of the silk industrial district. A few days later, a mob of 2,500 farmers entered Kumamoto city, the capital of the prefecture of the same name in the large island of Kyushu, marched to the governor's official residence, and demanded an investigation of the alleged unfair distribution of irrigation water in their district. The governor's promise to give it immediate attention appeased them for the time being. A riot over a somewhat different cause, the removal of a school building, broke out in Ehime prefecture, in the island of Shikoku. A battle occurred among the people of five villages, in the midst of which the chief of the assembly of Iyo village was beaten, and the interior of the assembly hall wrecked. The police were powerless to control the situation at the time, but it is expected that the rioters will be strictly punished.

Associations of Landowners and Tenants

Landowner's associations in the country districts have been increasing rapidly. While there were 225 such associations at the end of 1918, there are now 534. They have been organized partly to improve methods of agriculture, but more especially to counter the great spread of tenant's unions, of late years. They are located mostly in the central part of Japan, west and north. There are two federations of these associations at present, and there is a plan to combine them into a national federation. One of the activities is taking the form of employing legal advisers to study the aspects of the country-wide disputes with tenants. The tenant farmers have a number of strong associations. Disputes between the owners and their tenants have grown greatly in number and severity in recent years, over questions of rentals, land-holding, etc. There are a good many such disputes simmering more or less quiescently at present, but nevertheless cannot be regarded lightly on that account. In reality this is one of the most serious problems that Japan faces today.

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The Matsushima Affair

The bribery scandals over the bruited removal of the Matsushima "red lights" licensed quarters in Osaka continue under investigation by the judges and procurators. More or less prominent people continue to be examined or involved, and among them in July was Mr. Tokonami, president of the Seiyu-honto, one of the three great political parties. He was summoned to Osaka, and underwent an examination of many hours in the Osaka courthouse. A few days subsequently, Mrs. Tokonami was summoned to the same city for a similar purpose.

Japanese Girls as Athletes

Intense interest is taken now-a-days in athletics by the young women of Japan, particularly the school-girls, of course, and especially in track sports and tennis. Miss Ataka and others are veritable champions at the latter game, and invariably defeat the best the foreign residents can produce at the tennis tournaments in summer at Karuizawa. Accordingly there is much enthusiasm about the trip to take part in the Swedish sports carnival by Miss Kinue Hitomi, of Osaka, a member of the staff of the Osaka Mainichi, the greatest newspaper in the Far East, and one of the greatest in the world. Miss Hitomi has the record of 11.626 meters in the hop, step and jump, and has made notable achievements in other track sports. She travelled via Siberia.

Old Coins to be Taken Out of Circulation

There are at present in circulatation no less than 24 kinds of coins in Japan, some of them new, while others are of minting of a good many years back. This lack of uniformity has produced a good deal of confusion, and the government has decided to withdraw the old coins from circulation within a period of four years from August this year, after which they will not be legal tender. The total number of these old coins in the hands of the people is estimated at 911,000,000. They are all larger than the newer mintings. They include four 50 sen silver coins, three 20-sen silver, three 10-sen silver, three 5-sen silver, three 5-sen nickel, and various 2 sen, 1 sen and $\frac{1}{2}$ sen copper coins. Small premiums varying from 15 sen to 5 sen for lots of 100 coins, will be given to those who turn in the old coins. Small as these remunerations are individually, the total it is estimated will cause an expenditure of well over half a million yen. Uniform coinage, of 50 sen silver, 10 and 5 sen nickel, and 1 and $\frac{1}{2}$ sen copper will be made standard. An amusing aspect of the coinage problem occurred some years ago, when the new nickel 5 sen pieces with a perforation in the center were put into circulation. As private house telephones are so expensive in Japan, great use is made of public telephones, at street corners and elsewhere. The usual charge is 5 sen, put into a slot, and the discovery was soon made by some unscrupulous people that after one of the new coins had served its purpose, it could be withdrawn from the machine by a string previously attached. The telephone authorities became aware of this magic loss in revenue, and altered the tension of the coin receptacle spring, so that it would act only under the weight of the old solid 5 sen coins, thus banning the new standard coins, as far as the

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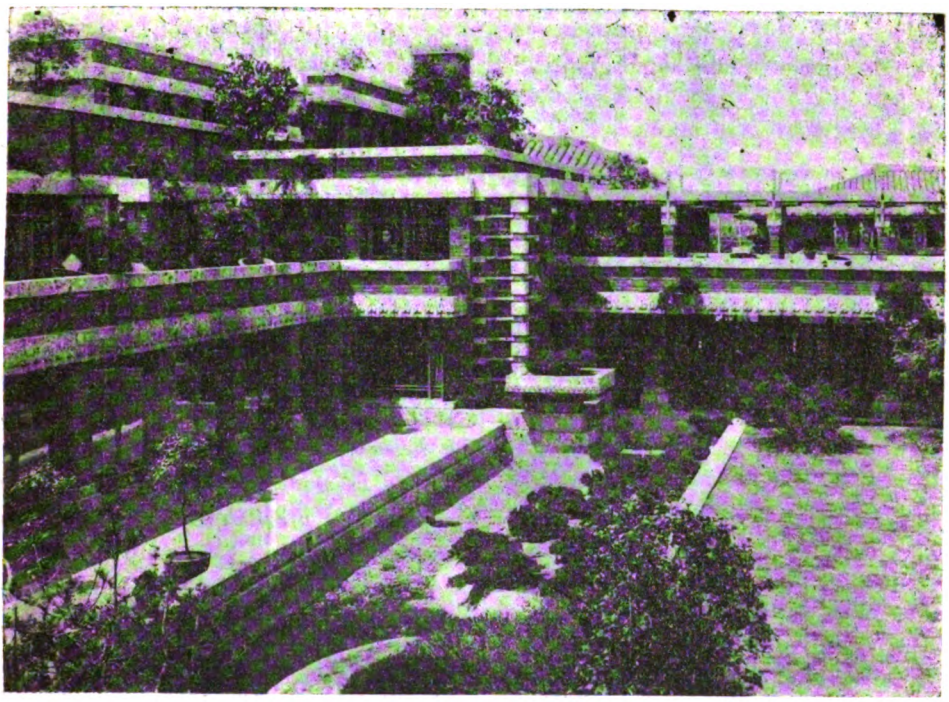
public telephones were concerned. What they will do after the withdrawal of the old cins remains to be seen. In the meantime, it has led to a good deal of hoarding of the old solid 5 sen nickels, for use especially for these telephones.

Osaka to Have Great Peace Exhibition

Plans are under way for a great exhibition to be held in Osaka, the second greatest city of Japan, in 1929, the occasion taken being commemoration of the tenth anniversary of the signing of peace after the world war. The exhibition is to be under the auspices jointly of the city and prefecture of Osaka. The expenditure is calculated at 26,000,000 yen, from which some idea of the size of the ambitious project can be gained. According to present plans, the exhibition will cover an area of 400,000 tsubo (1 tsubo equals 36 square feet). Whether the central government will sanction these initial plans, especially its own disbursement of 6,000,000 yen, which Osaka will ask it to add to the latter's own 20,000,000 yen, has yet to be decided, but that the exhibition will be held is in all probability assured.



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Editor's Note:—Dr. Sakuhei Fujiwhara writes that he wishes some typographical corrections made in his article on The Vortex Motion, published in our March-April (1926) issue, which we are glad to list as below. Dr. Fujiwhara adds that he prefers the Latin spelling "vortices" as the plural for vortex, rather than the English spelling "vortexes." We regret that some printing errors also occurred in Dr. Fujiwhara's article, but we think our readers have been able to discern the proper meanings, without our making individual corrections.

p.	column	line	read	for
191	2	20	A straight line motion is accomplished by means of pushing or	Propulsion by pushing or pulling is by
		21	pulling, but this is very primitive	means of a straight device
		25	squared	doubled
		26	of	from
		27	the other	another
		28	of	from
192	1	6	by Helland	iy,
		13	Carman's	Garmans
		15	tism	tics
		17	electro-magnetism.	electro-magnetics.
		21	circuit	circle
		29	Bohr	Bowl
	2	1	one of the	a
		1	sides	side
		35	of	or
		39	tends	tendency
	Fig. 2.	explanation	sense	senses
193	1	5	whenever	whed
		18	shares	sheres
		25	in	tn
		27	20 calories	20°
		28	difference of temperature is	available calory will be
		29	which affords 92 calories	for one, tee difference between 110°
		49	scattered	acattered
		52	contributed	contribution of
	2	9	is	of
		15	dissipates	dissolves
		16	in	from
		17	These	There
		18	ruled by	called
193	2	24	the	a
		36	chrone	clone
194	1	25	fact	condition
		43	supplementary.	reverse to each other
	2	14	true	truer
		20	only	simple
		21	but	and
		23	Johnstone	John stone
		25	improbable	probable
		33	by	for
		36	Though	although
		36	this	that
		37	that	an
		49	complication in	complicated
195	1	5	liquid	liquor
		7	that	lpat
		33	in	of
195	1	33	continuous	successive
		34	medium	mediums
		34	have	are counted

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		34	individuality	individually
		35	count	calculate
		38	similarly	same
		39	continuous	successive
		41	while	although
		42	,	and
		47	we can not	can we
		48	boundary of air.	place, where there is no air?
		49	continuously	in series
	2	8	becoming	while they grow
		40	under the guidance	with the co-
		40	under the	with the co-
		41	guidance	operation
		42	could perceive	acknowledged
		46	under the encouragement	with the cooperation
196	1	37	e a b E w t	e a b E w t
		39	fundamental equation	basic system
196	2	9	most fundamental	ultimate basic
		10	most primary form	basic system
		37	inequality	discrimination,

---

p.	column	line	next to	insert
191	1	36	shown	almost always
		43	think	,
	2	27	wheels	relative
		28	axles	relative
192	1	26	matter	which
		52	curvature	,
	2	3	kyoku	(literally curve or melody)
		11	element	in its melody
		38	therefore,	that
		51	degradation	of available energy
	Fig. 2. explanation		vortex	going round and away from the main vortex,
		,,	rotation.	with the main.
193	1	5	always	one that has been
		27	and	makes, say,
		45	£. 92	though the total cost is £. 2,930 for A and £. 383 for B
		53	easily	, so also energy
195	1	42	electrons	and light quanta
	2	43	not	yet
196	2	38	life	. Tendency toward equality is the most important law governing inorganic world.
		38	equality	, however,

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p.	column	line	strike out
191	1	36	, which are
		37	almost monotonous
		37	always
	2	20	Propulsion by pushing or pulling is by
		21	means of a straight device
	Fig explanation		goes round away the main vortex
193	1	30	and 18°
		51	But energy dis-
		52	tributed cannot be got together for
		53	nothing
	2	15	not
		17	made by dissolution
		37	(next of Way')
194	2	34	. That
		35	is a phenomenon nearer to equality, and
195	2	42	I could
196	2	18	from the first

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		31	individuality	individually
		35	count	calculate
		38	similarly	same
		39	continuous	successive
		41	while	although
		42	,	and
		47	we can not	can we
		48	boundary of air.	place, where there is no air?
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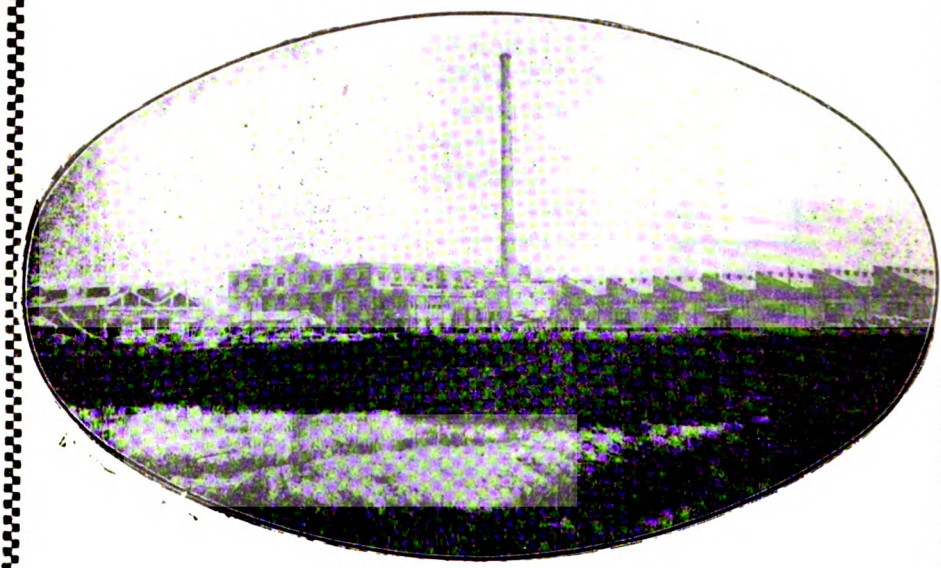

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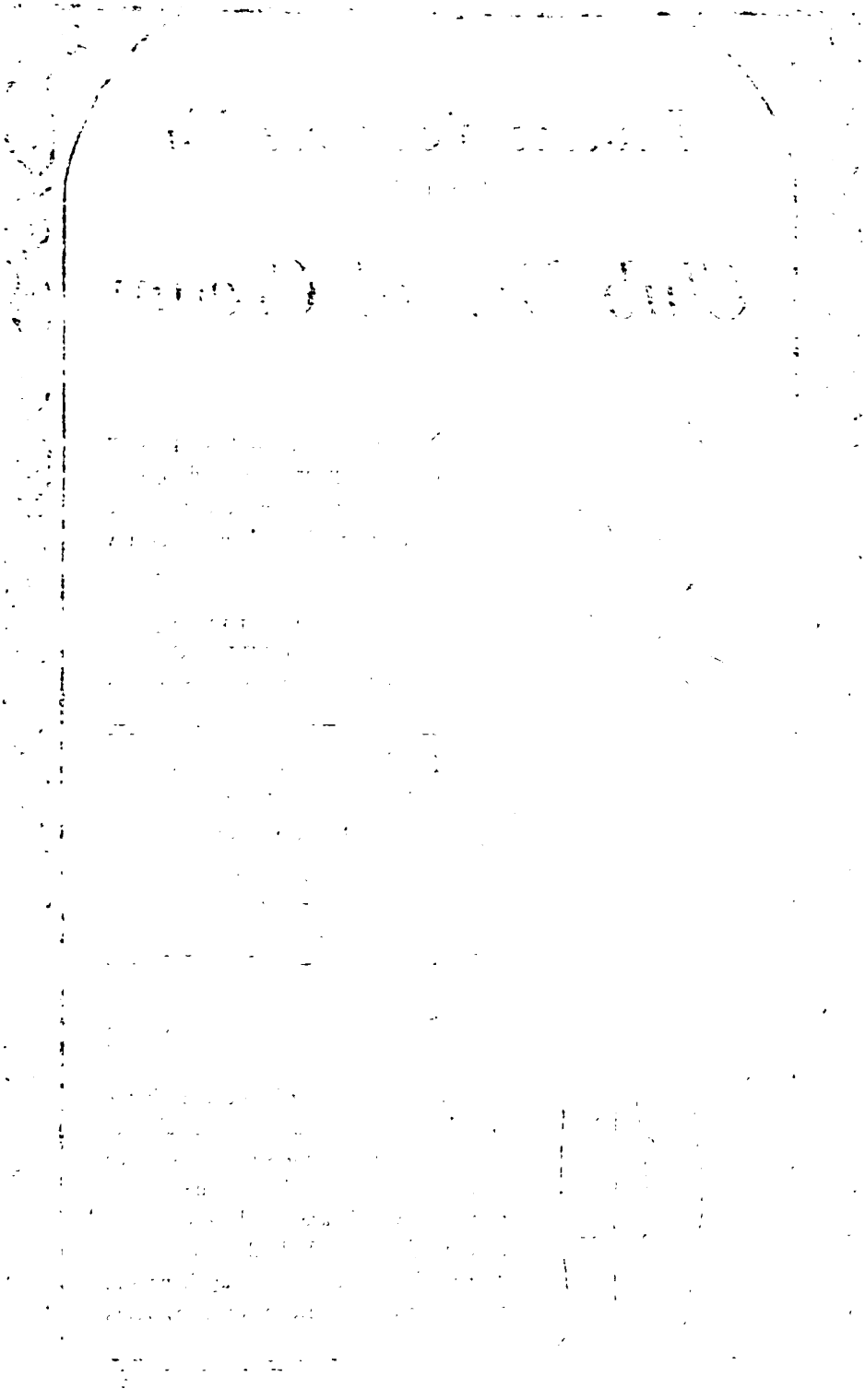

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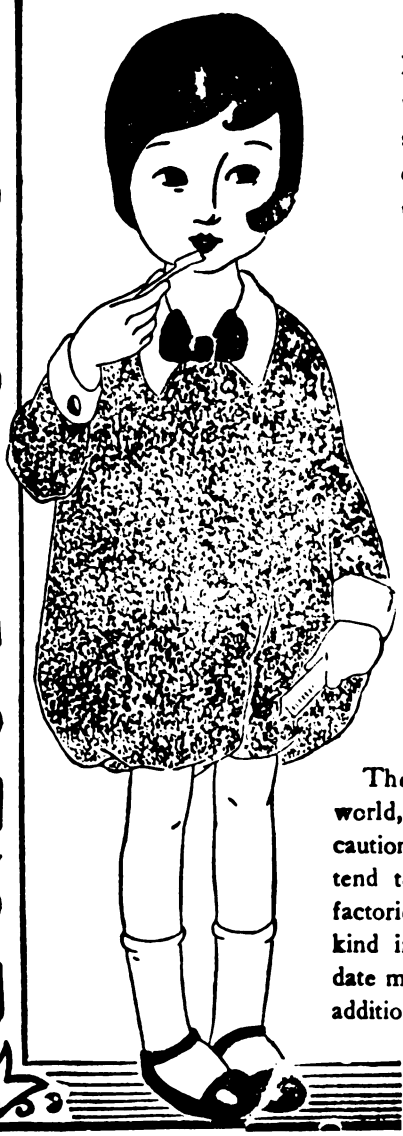

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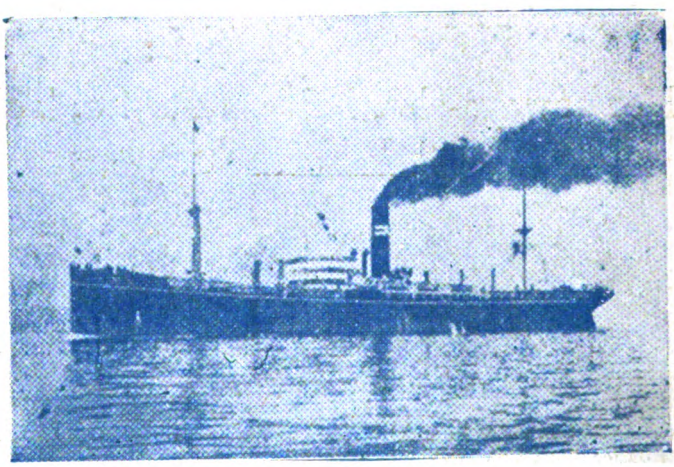

PRINCIPAL LINES

Japan-European Line: Monthly
Shanghai-Puget Sound Line: Fortnightly
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